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Rashi on I Chronicles
Rashi on Chronicles 1
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Rashi on Chronicles 1

Chapter 1

Verse 1

Adam was a man. Ezra wrote this book of accounts by Haggai, Zechariah, and Malachi, in the eighteenth year from the time that Zerubbabel and Joshua the priest came to Jerusalem in the days of Cyrus the first until Cyrus the son of Esther came. And all because of the account of King David, and the Levites to the gatekeepers, and the guards, and the singers, whom David set in their positions, and the priests to their duties, therefore their account from Adam to Abraham. And since it was necessary to account for Abraham, he also mentioned the rest of the Achum, his sons, and his sons' sons. And because of his sons, it is necessary to account for the rest of the Achum, the sons of Canaan, to inform how Abraham inherited their land. And since it was necessary to account for and account for the history of Canaan, he mentioned on their backs (the history) the rest of the Achum, and he mentioned them little by little, as in Genesis, a great parable is explained to a man who was passing from place to place, and their parables until the
And the man stood and already in the dust of the earth until he found the dust, thus said the Blessed One, what shall I do with Shem and Arpachshad, etc. and Terah, except to find Abraham and you found his heart faithful (before you) and because of the honor of Isaac, the relation of the sons of Esau and Ishmael and the sons of Keturah and throw them away little by little and give them and the sons of Seir the Horite is mentioned because the sons of Esau will be recorded and also with the relation of Timna that she became a concubine to the sons of Abraham to announce the praise of Abraham that she was the daughter of presidents and leaders and wanted to be a concubine to the seed of Abraham as written and Lotan's sister Timna (Genesis 37) and it is written and Timna was a concubine (there) except as she said if I am not worthy to marry him as a wife I will be his concubine and further because of this the relation of the sons of Seir that they were leaders and kings and Mount Seir was of Seir and because of the love of Isaac the Blessed One gave it to Esau as written and the sons of Esau will be recorded and they will live in their place (Deuteronomy 2:12) and to announce Fulfillment of the words of God, the Blessed One, which He spoke to Isaac to multiply his seed and to rule over all, and for the honor of Isaac: He also wrote: These are the kings who reigned in the land of Edom and Gomer (Lakman 1). Adam, Seth, and Enosh. He solved it like the sons of men, Seth, and the sons of Seth, Enosh, and since the main relation is not abridged, and what He did not mention, Cain and Abel, since they did not establish a genealogy, but from Seth came the genealogy of Noah.
And Abraham and from Abraham to David:

Verse 2

Verse 3

Verse 4

Noah was warm there. And he thought that the sons of Shem would immediately find the pearl of Abraham, etc. until David and the throw away the care and shorten his relationship and grasp the main point and so on through all this relationship from the words of the days and also next to the sons of Abraham, Isaac and Ishmael, these are their genealogies, the firstborn of Ishmael, the prophets, etc. And Abraham begat Isaac, the sons of Isaac, Esau, and Israel, the sons of Esau, Eliphaz, who mentions the beginning of the care relationship and then the main point.

Verse 5

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Verse 6

Ashkenaz and Difat. (Bedelit) and in the Pentateuch it is written (Genesis 17) and Rifat: that in the beginning they were Rephidim and did not prevail over Israel, and in the end they were filled with reproach and derision.

Verse 7

And the sons of Jonah, Elisha. And what he did not mention Magog and Media, because he did not mention anything except the relation, but the sons of Magog and the sons of Media, because no leaders of idolaters emerged from them, but all idolaters.

Stars were named after castes and cousins.
And tyrants. And below (ibid.) he says, "And cousins, when Israel sins, they come and attack them, and when Israel attacks, they say, "Our cousins, you are our cousins." At first, they seemed to be lovers in their pleasure, and in the end, they attack them."

Verse 8

Verse 9

Verse 10

He began to be a hero in the land. He began to make wars and exploits in the land.

Verse 11

And Egypt gave birth to the Ludim. In the words of Rabbi Ar Abba bar Kahana, all the monigana of Egypt is nothing but
In the sea, Rabbi Yehoshua ben Korcha says in the Bible, "Lods, Lods," it is written in two verses, "To tell you, Lods, the sea, the clouds, the waves, the waves of the sea

Verse 12

Pathros. Pathros, Sea, Kassul, Kassul, Sea, Philistines, Sea, Philistines, Sea, Buttons, Sea, Buttons: Therefore it is written in two books of Judean, to demand, and so are all

Verse 13

And Canaan begat, etc. 11. And Canaan with them, 12. And we read that it is written, "He shall set the boundaries of the peoples according to the number of the children of Israel" (Deuteronomy 22:8), meaning that He set the boundaries of the peoples against the tribes of Israel, which are also 12. Against the tribes of Israel, He set the boundaries of the peoples, like the one that you set for yourself (Genesis 21:29).

Verse 14

Verse 15

Verse 16

Verse 17

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Verse 18

Verse 19

For in his days the earth was divided. The days of creation were divided and shortened, for in the beginning men lived nine hundred years and more, and were divided in the days of Arpachshad and onward to four hundred years and more, and from Peleg: and from thence they were divided into two hundred of those four hundred.

Verse 20

Verse 21

Verse 22

Verse 23

All these are the sons of Yiktane. If they were a minor in his affairs, a great prophet would have passed away, but they did not give other names to Yadharsh because he did not give them names according to a prophet.

Verse 24

There Arphaxad sent. Above he enumerated the sons of Shem, and now he began again another time because of the honor of Abraham: The parable of a man whose heel fell, as above.

Verse 25

Verse 26

Verse 27

Abram is Abraham. Now the relationship from there to Abraham and who is this Abram who is called Abraham?

Verse 28

Verse 29

Verse 30

Verse 31

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Verse 32

Keturah, Abraham's concubine. Every insult he can tell about them, he tells out of respect for Isaac: that they were all sons of concubines, but he was the head and master of the house.

Verse 33

And the sons of Midian were Ephah and Epher, etc. The Lord is the head of Edom. Therefore, He appointed five kings for each nation: the king of Oi, and Rekem, and Tzur, and Hur, etc. The five kings of Midian (Numbers 31): All these were sons of Keturah. For the honor of Abraham

Verse 34

The sons of Isaac were Esau and Israel. Because of the glory of David, he said Israel, not Jacob.

Verse 35

Eliphaz: The sons of Esau. To shorten and throw away and remind in honor of Isaac.

Verse 36

Verse 37

Verse 38

Verse 39

Verse 40

Verse 41

Greedy and greedy. And in the Pentateuch (Genesis 36) it is written that greedy people were at first cute and pleasant like righteous people and at last ugly like a donkey. Thus the way of the donkey is at first cute and at last becomes ugly: and the horse begins ugly and at last beautiful.

Verse 42

Verse 43

And these are the kings. The commentary of the Bible on Rabbi A.R. Ivo, before a king arose from Israel (but from the time a king arose in Israel), a king was appointed in Edom. Rabbi Yossi ben Hanina says, "At the time when this one establishes kings, this one establishes judges, this one establishes generals, this one establishes presidents," said Rabbi Yehoshua ben Levi, "This one established eight and this one established eight, and I heard that Edom did not have but these eight kings, and Israel eight, and there were no more Joram, Ahaziah, Joash, etc., but this one established eight kings." An interpretation of the time when they made them kings, the eight kings of Edom did not make the kings of Israel kings, because before David there were
And the heads of his fathers' houses:

Chapter 2

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Verse 1

Verse 2

Verse 3

: Evil in the sight of the Lord. It is explained in the Bible that he was a grove of trees of filth (and a den of dung) and came upon her not according to her way.

Verse 4

And Tamar his daughter-in-law. I am amazed, as I recall the graces of David's old age.

Verse 5

Verse 6

And Ethan, and Heman, and Kalkel, and Derda. All of them in the days of David and in the days of Solomon were and are the wisest, and this is what is said (1 Kings 5:11) And he was wiser than all men than Ethan the Ezrahi, and Heman, and Kalkel, and Darda, the sons of Machul. Hereinafter, regarding the wisdom of Solomon, the language falls away, this Darda, although he is called the generation of knowledge because of his wisdom, Solomon was wiser than all of them, and what the Ezrahi said, the number of the letter is allowed, like the Zarchi (Numbers 27), the East came out, and in many places the number of the letter is entered in the ark and is not read, and its example (Job 13), and my sister, and Iznihu (Isaiah 9), and so on, and the multitude (in Numbers 11), and sometimes it is omitted, like and Tamar (2 Samuel 19), and the Ramites were defeated (2 Lachman 22), like the Arameans, and the ruling demands from every first man Ethan, this is Abraham, this is Heman, this is Moses, and Kalkel, this is Joseph, and Darda is the generation of Machul, who forgave This person them the act of the calf.

Verse 7

And the sons of the vinedressers of Achar. And why do I call him Achar, and is not his name Achar (and is explained) because he troubled Israel, who transgressed the ban, and thirty-six (a thousand) men fell by his hand, and this is what I interpreted: that which can be counted in blasphemy is numbered (and therefore) (SAA) and therefore no kingdom came out of them

Verse 8

And the sons of Ethan: Azariah. And the sons of Dan: Hushim (Genesis 43).

Verse 9

And my son. This is a dog as it is mentioned below, and my son is Hezron. In the Book of Samuel (1 Samuel 25) it is written, and he is my son, and the translation is from the word "dog." And so the translation of my son was arrogant and boastful of himself, that no one in any tribe is like him, that is, if Samuel gave him the kingdom (to me the kingdom will come), and therefore it is said, "Who is David and who is the son of Jesse?" Today, many slaves have come, for he came out of the hand of Moab and, out of pity for his brothers, he married a foreigner, as it is written below, and this is my son, haughty and proud (in everything) that he lifted up his heart.

Verse 10

Nahshon, the leader of the sons of Judah, did not come to the chariot except for the honor of David.

Verse 11

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And Shlomo begat Boaz. Our rabbis said that Abzan is Boaz and Timah. How could it be? Nahshon died in the second year of the Exodus from Egypt, and his son Shlomo had already died, and he was a native of the land. And Boaz his son, who was Abzan when he entered the land, was born. And from the Exodus from Egypt until Jephthah there were three hundred years. And the sages said that when Boaz came to Ruth and she conceived immediately, Boaz died, and Abzan was a judge after Jephthah's death, as it is written (Judges 12:8). And after him, he judged Israel, Abzan from Bethlehem. And I am puzzled by this, because we find in Abram that he said after his blood had been congealed, etc., and he said, "The white man is a hundred years old and how did he beget Boaz, who was three hundred years old and nineteen?" Therefore, he said, "Ruth conceived like him, and the Lord showed him" (Deuteronomy 32:46). Abzan. Father of all, 4:13).
And he gave him
The radishes: A young woman lay with him and he caught a cold and did not touch her (Sa'a).

Verse 12

Verse 13

And Ishi begat his firstborn. A man of valor, meaning a mighty man of valor.

Verse 14

Verse 15

David the Seventh. The Lord was filled with the glory of David, and now he found the pearl, therefore he did not number the eighth: Elijah.

Verse 16

And their sisters Zeruiah and Abinadi. Because of David's honor, his sister's sons were valiant men and warriors and ministers. Thus it is explained.

Verse 17

The rest of the Ishmaelites. (In 2 Samuel 17) it is written that the Israelites in the land of Ishmael were like the house of Obed the Edomite the Gittite (I Samuel 2:6) and also (1 Kings 6) and the king sent and brought Hiram from Tyre: the son of a widow woman and his father was a man of Tyre.

Verse 18

And Caleb the son of Hezron begat Azuba a wife. Because he had a wife whose name was Azuba, therefore he called the name of his daughter Azuba a wife, as it is written, And she died Azuba. And Caleb took for himself Ephrath from hence he had a wife.
:whose name is forgotten

Verse 19

: And she bore him Hur

Verse 20

And Hur begat Uri, and Uri begat Bezalel. It is important to note that each of them was less than eight years old when they were born, for Caleb was forty years old among the spies, as it is written (Joshua 14:6-10), "Forty years old was I when I was sent away," etc., and at that time they were all born, for the tabernacle that Bezalel made was erected. Caleb was eight years old when he begat Ahab, and nine years old G
when he begat Iri'ot.
Years Y And after the death of his wife, he took Ephrath and gave birth to Hur in another year, a son.
And Hur the son of H when he begat Uri, and Uri the son of H when he begat Bezalel, it is twenty-six years, and it is written (Exodus 36:2) And every man wise in heart, and there is none less than thirteen years, Bezalel at the time was eighteen years old, it is forty years short of one, it is found that every brother of MOH was less than H when they begat him: and this is explained in the chapter Ben Who made the tabernacle?
Sorer and Moreh and Midrash, six and six years old, they begat

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Verse 21

Then Hezron came to the daughter of Machir. All this was because of David's honor, for Hezron came to the daughter of Machir, who took him as a concubine, not to any other wives, for example when he came to Bathsheba (Psalms 51:2) and he was six years old. Therefore, in the second chapter, there are two verses concerning the daughter of Machir, who was a concubine, who did not take any other wives, and because Hezron was old, because of the honor of the families of Judah, they gave it to him, and when he begot Jair, the sons of Machir gave him twenty-three cities to take one of his daughters as a wife.

Verse 22

Verse 23

And he took Geshur and Aram. Geshur is Geshur and Maacah because they were close to the Arameans who lived in the east of the Land of Israel and Aram lived in the east as it is written (Isaiah 9:1) Aram in the east and the Philistines behind and in the days of the judges when Israel sinned they were in the hand of the enemy in the hand of Aram and then they went (Elohim 3:1) and took them from them and when David came he brought them back and because he brought them back it is written here

Verse 24

In Caleb Ephrathah. After the name of his wife (Caleb), they called the city (Caleb) Ephrathah:
and she bore him Ashhur the father of Tekoa. After the death of Hezron
Father of Tekoa: The ruler of the city of Tekoa, which is of the tribe of Judah.

Verse 25

And the sons of Jerahmeel were Hezron, the firstborn. Since he ceased to be in the family of Caleb, it is necessary to say firstborn: Hezron, the firstborn of Jerahmeel, the firstborn of Jerahmeel.

Verse 26

And there was another wife of Jerahmeel, whose name was Atara. According to the literal translation, she was an Israelite, and in the Yerushalmi Yivamot it is written: He took a foreigner to adorn herself with, and she was beautiful and graceful.
She is the mother of Onam. (I heard) whether as I arose as in Israel (Judges 5:7) (and she was 31) Onam was lowly and weak, the tongue of Onan, and as if I did not eat of her (Deuteronomy 26:14) and as if they were complaining (Numbers 11). And from him came Sheshan, who gave his daughter to his servant Reha the Egyptian and recounted their blasphemies, meaning that they were not worthy of the kingdom. And from him came Ishmael the son of Nethaniah, the son of Elishama, whom Gedaliah the son of Ahikam killed (Jeremiah 41:1).

Verse 27

Verse 28

Verse 29

Verse 30

Verse 31

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Verse 32

Verse 33

Verse 34

And Shashank had no sons, but daughters. And what he said above, "And the sons of Shashank were better than I," was a sick man, and he died without sons.

Verse 35

And Sheshan gave his daughter to Jerah his servant as a wife. Hence they said, "Your daughter is a foreigner, free your servant and give her a wife." And hence the sages said in the Yevumot of Jerusalem, "Do not trust a foreigner until fifteen generations." And fifteen generations are from the time of the Egyptian until Ishmael, and sixteen generations with Jerah. And the Midrash of our rabbis says, "It is possible that he was from the royal seed. And was not Ishmael from the seed of Jerahmal, and not from Ram, but that he passed from his seed to the king."

Verse 36

Verse 37

Verse 38

Verse 39

Verse 40

Verse 41

Verse 42

And the sons of Caleb, the brother of Jerahmeel. Since you mentioned above some families of Caleb and stopped mentioning Jerahmeel, you should say Caleb, the brother of Jerahmeel, so that you don't say that you already mentioned all the families of Caleb, so you had to say Sorry My brother Yerachmal's dog, which was not another dog, was, and so through all the treatment, it is not treated in order, but who? A little bit of someone's family and perceives another family, and when a little bit of this family is related, it begins to relate to a family: first as before and then again to the other, and so the whole book of this relationship is mixed.
He is the father of Ziph. The ruler of Ziph and the ruler of all the sons of Mareshah and the ruler of Hebron and the names of these towns are written in the book of Joshua (Joshua 15) and as it is written Ziph and Telem and Aaloth (and it is written) Keilah (there) and Achzib And Marsha:

Verse 43

Verse 44

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Abi Jerkaam: All the Abi that is said here is about the same city written next to it.

Verse 45

Verse 46

Verse 47

And the sons of Yehdi. One of the sons of Uifah was and what he did not mention was who his father was, so that there is no need to mention any sons of Uifah except Yehdi.

Verse 48

Verse 49

And Sheaf the father of Madmanah begat Shua the father of Machbenah and the father of Gibeah. These two cities were his, and Caleb the daughter of Achsah. Now he begins at the beginning and precedes Achsah because she was the wife of Othniel, as it is written there: "And Caleb said, 'Whoever strikes Kirjath-sepher,' and so on.

Verse 50

These were the sons of Caleb the son of Hur, the firstborn of Ephrathah. Explanation These were the sons of Caleb the son of Hur, as was his son Hur, and Hur was the firstborn of Ephrath his wife, and not the firstborn of Caleb, and so it is explained above, and Caleb took Ephrath to him, and she bore him Hur, and these were the sons of Caleb, the son of Hur, and he begat a son: and his name was called Caleb, which means, And these were the sons of Caleb, the son of Hur, Shubal, and so on.
The firstborn of Ephrathah. And not the firstborn of a dog on a hole, he says, so it seems to us.

Verse 51

Verse 52

He who sees half of the offerings. There was one country in the land and its name was Menachot, as it is written, and he was transformed into Menachot (Lakman 8) and he is the ruler over half the country, and Lakman is told, "Who rules over the other half of the country?" He who sees Formedrifio" and "Bala"z

Verse 53

And the families of Kirjath Jearim. Of these came the Zerahites and the
Eshtaolites. The inhabitants of Zorah, and do not be surprised that it is written (Judges 13) that the Spirit of the Lord began to move between Zorah and Eshtaol, because it was said that these two towns belonged to the children of Dan, because all those that are said here belonged to the children of Judah. We can say that the towns and the border that was between Zorah and Eshtaol belonged to Dan, but Zorah and Eshtaol themselves belonged to the children of Judah.

Verse 54

The sons of Solomon: Bethlehem. The sons of Solomon were from the inhabitants of Bethlehem the Netophathite.
Atarot Beit Yoav. And from the inhabitants of Netofat and Atarot Beit Yoav, half the state of the Minchathites was seized.
They had the sons of Zorah, and they lived in places there, in the mountains of the Netophathites, in the Netophathites: (2 Samuel 23:29) the mighty men of David, and in Manach, and they were cast into Manach (33:8).

Verse 55

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And the families of the scribes. The inhabitants of Jabez, the faction of Jabez, who was their ruler, as it is written below, and it was so.
Yavez was more honorable than
his brothers: Terethim, Shemaim, Shushanim. All these are the names of the house of
their father, the Kenites. And where is the place of these, and are they not the inhabitants of Cain? There is a place as written, Cain and Giba: and he counted ten cities (Joshua 16:11).
Those who came because of the father of the house of Rebekah. Those who came because of the house of Rebekah and lived in Cain,
a. Jabez was the name of a city and of Issachar as it is written, and Rabbah and Keshion and Abetz
(v. 19): these are the Kenites. Silversmiths and gave it to the silversmith, its translation into Kinah (Judges 17).

Chapter 3

Verse 1

The second Daniel to Abigail. In Samuel (2 Samuel 3:3) it is written, and the second Calab to Abigail, and in the Midrash they may interpret it according to the fact that David married Abigail after the death of Nabal, and they suspected that he was Nabal's son. Therefore, David gave two names: Calab and Daniel. Daniel Dani to Calab, who was completely similar to his father:

Verse 2

Verse 3

The sixth will be called his wife's wife. A midrash: And is she not only his wife, but also a she-camel and his child, and was as dear to him as a she-camel, as (Judges 14:18) If you had not plowed with my she-camel, and because of Michal's loveliness, he calls her his wife?

Verse 4

Verse 5

Verse 6

And Elishama and Eliphalet. And Eliada and Eliphalet, in Samuel (2 Samuel 5:16) Eliphalet is not mentioned except once and is not mentioned except seven and here he is mentioned nine and this is the reason why Eliphalet his son died and another son was born to him after that and his name was called likewise Eliphalet who was named after him and also Elishama is mentioned here twice in the same way we can say that he died and another was born to him and also one of these died and there were seven left and this one is not mentioned except seven and the ninth was mentioned because of the honor of David: for he had many sons because the whole book was written because of the honor of David and his seed

Verse 7

Verse 8

Verse 9

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Verse 10

Verse 11

Ahaziah was the son of Joash. From Solomon to Joash, eight generations, and according to David, who saw that his seed was destroyed in the days of Joash by Athaliah, as it is written in this book (2:22), and she arose and spoke, in the language of speech by the poison of death, he stood in prayer and said, This is the Psalm for the conductor on the eighth, eight Nimni (61 in Minyan) on the eighth generation, the Lord saved, because the faithful were finished, etc. (ibid.) and Joash escaped, and from Joash to Joash, eight generations, when David saw that Joash and all his sons were going to destruction, this one was killed, and this one had his eyes gouged out, and he prayed again on the eighth, on the eighth generation, O Lord, rebuke me with your face (ibid. 6), and because of his prayer, the sons of Jehoiakim were left, and in the entire Book of Psalms there is no more on the eighth, except these names (61 and from Jehoiakim) until the clouds of Sheba, who is the Messiah, as it is written (in Daniel 2:13), and they shone with the clouds of heaven. 38 sons among sons and among generations of sons, the Blessed One did so because He said to the Blessed One, 38 praises in the Book of Ezra (Deuteronomy 1:29) (and read the Book of Ezra according to: "And to strengthen 38 letters, which Ezra wrote, the Blessed One, Joshua") from the blessed Lord, the God of Israel, and the

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

Verse 20

And Chesediah sat down, and Chesed had five. Five were there, except for their sister Shalom.

Verse 21

Verse 22

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And the sons of Shemaiah: Hattush, and Igal, and Berech, and Naaria, and Shaphat, six. They are none other than the Lord, and there is a reason for this, as it is written below (25) in His watchmanship: The Levites were born to the sons of Jeduthun: Gedaliah, Zeri, and Jeshaiah: Hashabiah, Mattithiah, six, and they are none other than the Lord.

Chapter 4

Verse 1

Verse 2

And Raya. This is the custom of this relationship, even though Raya has not yet mentioned generations of Kachashib, and so have the sons of Hala, Zerat, and Zachar, and Atenan, and Kuz, and he has not yet mentioned Kuz, and he mentions his sons:

Verse 3

Verse 4

Verse 5

And Ashhur the father of Tekoa had two wives: and the wife of Hezron his father, who bore him Ashhur the father of Tekoa, for he had not had intercourse with him until now.

Verse 6

Verse 7

Verse 8

Verse 9

And his mother called his name Jabez, saying, "Because I bore him in sorrow." And she called his name Jabez, and his likeness, Ben Oni: (6A) And his father called him Benjamin (Genesis 35).

Verse 10

And you have increased my borders in possessions.

And your hand will be with me and you will make me a pasture. If you will be with me and save me from a pasture, so that I will not be distressed, so that nothing will happen to me.

No harm, no sorrow, no grief, and it is a vow that was vowed,

and God brought what he asked for. And he fulfilled his vow, and from this they bring evidence when they decide on charity (in public): For that which is not vowed, but given without a vow, and its meaning is known.

Verse 11

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And my brother Shocha's family is Dakashiv in short, although they are not mentioned above, and so are the sons of Kenaz, although they were not mentioned above, and so are my relatives, they were not mentioned, because they are all through.
:This book

Verse 12

Father of the city of Nahash. Name of the city and station where the king (was)
These are the people of Recha. The sons of Eshton lived in the same place as Recha, and the people of Recha were a family.
Soft People Machine:

Verse 13

Verse 14

And Sarai begat Yoav, the father of the valley of the deaf. Yoav was the ruler of a valley in which there are deaf people, and why do I call it the valley of the deaf people? Because deaf people were the ones who lived in the valley of the deaf people, and the valley was named after them.

Verse 15

And the sons of Caleb ben Jephunneh. Our sages said, "Caleb ben Jephunneh is Caleb ben Hezronh, and why is he called Ben Jephunneh, who was taken from the advice of spies? And do not be surprised, for he has already attributed the family of Caleb ben Hezronh, for so it is: the way that attributes a little and skips over another family and then assumes the first family."
And the sons of Elah and Kenaz: Thus was his name and Kenaz.

Verse 16

Verse 17

Verse 18

And his wife Jehudiah. The wife of Caleb, who was born of a Jewess,
descended from the father of Gedor, etc. The chiefs of the cities, as written in Joshua, and Jekadem, and Zanoah, and Halhul, Beth-zur, and Gedor, Jarmuth, and Adelham, Shukah, and Azekah: and
these are the sons of Batia, the daughter of Pharaoh. The LORD distinguishes between the sons of Jehudiah and the sons of Batia.
Who took a rebellion. A dog is a rebellion that rebelled on the advice of spies, and also through the attitude that even to one person says: My sons are like this and my sons are like this and Kenaz

Verse 19

Verse 20

Verse 21

The sons of Shelah, son of Judah. Since they had not yet been related, now that David's honor precedes the relationship of the sons of Tamar, Peretz and Zerach, from whom he also descended, and now that he has related all the families of Peretz, he begins to relate all the families of Shelah who were in the same generation.
And the family of the house of the mud-work. They were also her sons for the curtains of the temple.

Verse 22

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And Yokim and the people of Kesva. And Yishvi Lechem: All these are the sons of Shelah, son of Judah, and Joash and Sheraf. Our rabbis say this is from Mekhlon and Chilion.
And the things are ancient. Solution: Do not say that since I began to attribute to the people of our generation that they were all after that, but all that was said in this verse (the ancients) were the first who were in ancient times.
Whose husband is Moabite. Who took Moabite wives.

Verse 23

They were the makers. They were the builders and the men of Kesava and the bakers. They were the makers of materials for the king's work: and also of pots for the king's food and also for the priests.
And the inhabitants of the plantations. Who were engaged in the plantings of the king.
And fence. Craftsmen, fencers, stone fences for the king's work with the king.
Solution: The king settled them in those towns according to the way they did his work. Example: In the laws, when a man asks his master for money, he will not pay, that is, with his money for his work.

Verse 24

The sons of Simeon. Since Simeon lives in the part of Judah, he precedes him in his treatment and in his towns: before Reuben.

Verse 25

Verse 26

Verse 27

And his brothers did not have many sons, and their entire family did not multiply until the sons of Judah. They did not multiply sons like the sons of Judah, since they were few, and Judah's portion was greater than theirs. Judah received Simeon in his portion, because Simeon had no portion in the land of Israel, as it is written: "I will divide it among Jacob, and I will divide it among them in Israel" (Genesis 49). And we read in Genesis 49:19 that I will divide it much, to set scribes in Israel in synagogues. And how many did they receive, as it is written (Joshua 19:9) from the spoil of the sons of Judah, the inheritance of the sons of Simeon, because the portion of the sons of Judah was greater than theirs, and the sons of Simeon inherited within their inheritance, lest the beasts of the field multiply upon them, and what is written (ibid.) And the lot fell for the sons of Simeon. Thus was the matter. They cast lots, which tribe would Simeon receive in his portion, and the lot fell for Judah, and also what is written (Judges 1:3). And Judah said to Simeon his brother, "Go up in my lot, and I will fight against the Canaanites, and I also will go with you into the portion that I have given you."

Verse 28

And they dwelt at Beersheba. The children of Simeon dwelt in those cities of Judah.

Verse 29

Verse 30

Verse 31

These are their cities until the reign of David. Solution: When the children of Judah increased, they resented the children of Simeon from the days of Saul and wanted to drive them out of their land, but he was unable to drive them out, even though he had been in trouble and wars all his days. When David became king, the tribes of the children of Simeon came to Saul to take their land, which they had lent to them, and David went and lived there, because Saul did not fear this because of the hatred of David, who was from Judah. And this is what he wrote.

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Their cities until King David, and when the king expelled them, according to the words of Rabbi Eliezer bar Meshulam, the late, and also according to the words of Rabbi Shlomo bar Levi, brother of Rabbi Moshe the preacher.

Verse 32

And their courts: The villages were Itam, Ain, Ramon, and Go.

Verse 33

This is their settlement and they were counted. Solution: Even though some of them are counted here, do not say that they were not, but only those, for there is another genealogy book, and there they were counted, each tribe and tribe. This is how they were counted. :in front of himself

Verse 34

And all the scriptures.

Verse 35

Verse 36

Verse 37

Verse 38

Those who came with the names of presidents in their families and ancestral homes broke into the majority. They had no place to sit:

Verse 39

And they went. Therefore, to Mevo Gedor, etc., to seek pasture for their flocks.

Verse 40

Because of the heat of those who lived there before. They lived in peace and quiet, and no one came to harm them. Therefore, they were not careful when they came to fight against them, and the example is with the judges, and they came against Lish, a people who were quiet and confident, etc. And they have nothing to do with anyone, since they were quiet, they were not afraid, and they did not make a covenant with anyone to help them. Therefore, we will defeat them five hundred times, and it is also written there, according to the law of the Sidonians: "Quiet and confident, etc."

Verse 41

Verse 42

Verse 43

And they smote the remnant of the remnant of the people: for David had cut off every male in the Adomites.

Chapter 5

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Verse 1

And the sons of Reuben, the firstborn of Israel. And if you say, then, that he was the firstborn, why did not the kingdom come from him, because he was certainly the firstborn, and because he violated his father's law, his birthright was given to the sons of Joseph. And if you say, then, why did not the sons of Joseph have the kingdom? For this reason, he said, and not to refer to the birthright as a part of the firstborn, nor to the firstborn, because Judah did not even violate Reuben's birthright, and it was not taken from him, even though Judah was the most worthy of a king:

Verse 2

For Judah prevailed over his brothers. As it is written: Judah is a lion's cub (Genesis 49), and we may say from him. From him came a kingdom, and by this name the king is called, we may say that he is the one who brings forth and brings in. And the birthright and the kingdom were taken from Reuben and the kingdom was given to Judah, as it is written: For Judah prevailed over his brothers, but the portion of the birthright was given to Joseph, his two sons.

Verse 3

The sons of Reuben, the firstborn of Israel. Now begins the first.

Verse 4

The sons of Joel: Generations Generations Kasheb

Verse 5

Verse 6

Whom Tiglath-pilneser exiled. Before Sennacherib, so was the orderly Pul (2 Kings 15:29). When Menahem son of Gadi was king, and in the days of Pekah son of Remaliah (ibid.), Tiglath-pilneser king of Assyria came, and in the days of Hoshea son of Elah (ibid., 17), Shalmaneser king of Assyria came (ibid., 15), and in the days of Hezekiah, Sennacherib: and our sages interpreted Pul and all of them: Sennacherib is the leader of the Reubenites. At the same time that Tiglath-pilneser exiled him

Verse 7

In their history, the head was Jeiel and Zechariah. The solution is that I did not attribute to you from Reuben, but rather a little and the main part was spared in place of the chronicles of the kings of Israel: the head was Jeiel and Zechariah, by whose hand the whole family was spared.

Verse 8

And Nebo and Baal-maon. In ancient times, before they came into the hands of Israel, Nebo and Baal-maon were called after their abominations, for so it was the custom of the worshipers of stars and omens until that day to give their abominations the names of their towns. But when they came into the hands of Israel, they changed their names as it is written, and Nebo

And Baal-Maon was renamed there (Numbers 32:37-38) All Israel changed their names, and Shebam, because it was not called by the name of its abominations, they did not change its name. The Megillah explains that Nebo and Baal-Maon were renamed there.

Star work: They are

Verse 9

Verse 10

The Hagrites: They are the Ishmaelites and are called after their mother, the Hagrites. They were the sons of Hagar. And they sat in their tents. For it is the custom of the Arabs to sit in tents.

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Verse 11

And the children of Gad sat opposite them. With them it was like, "I will go against you" (Jeremiah 13).

Verse 12

Verse 13

And their brethren, according to the house of their fathers. In their
place shall be strengthened Michael and Shammah. These were the heads of the fathers of that generation: for all of them were in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

The sons of Reuben and Gad and the half tribe of Manasseh from the sons of Chail, etc. That is, they all gathered and made war: with the Hagrites

Verse 19

The sons of Ishmael are: Vitor and Fish.

Verse 20

And they helped them. For the Lord helped
them: and the Hagrites and all who were with them were given into their hand. And other nations
were given to them to help them. And the Lord helped them.

Verse 21

Verse 22

Verse 23

Verse 24

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Verse 25

And they went a whoring after the gods of the people of the land, whom God destroyed before them. Solution: They went a whoring after the gods of the people of the land, and what nation did God destroy before them, whose gods could not help them, nor could they put them in their hearts after He destroyed them before them, and could not help them, and to us also He will not help.

Verse 26

Verse 27

Verse 28

Verse 29

Verse 30

Verse 31

Verse 32

Verse 33

Verse 34

Verse 35

Verse 36

He who was a priest in the house that Solomon built. Some commentators say that Azariah was the first Azariah, and from Azariah to Seraiah, who was at the destruction of the house, there were eight priests, and from this they were interpreted in the first book of Leviticus, Leviticus 1, Leviticus 2, and in the books of Leviticus 3, that eight priests served in the first house. Some say that there were eight, not this one, and this one has the spirit of life in them, because Zadok was the first to be a priest in the days of Solomon, and another Amariah was in the days of Jehoshaphat, as it is written, "And behold, Amariah was the chief priest" (Dt 2:19), and he (Amariah) was the son of Azariah, who was in the days of Uzziah, who was in the days of Hezekiah, who was after Jehoshaphat. And in the Old Testament, Azariah was the father of Seraiah, and where is Hilkiah, the high priest who was in the days of Josiah, but from Zadok, one must think of twelve priests. They were Tzadok until Seraiah, and we find this in Leviticus Rava, which is accurate, and in the Mishnah in Azariah, that he was the one who was a priest in the house. It is explained in the Sifri of Jerosh that he was the only priest in the days of Solomon (a priest), and that other priests also served in the same way, except that he gave his life for the sanctity of the house, which he did not

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He allowed Uzziah to burn incense. This is why it is said that he was a priest in the house that Solomon built, and he was Azariah, who was in the days of Uzziah (Lakman 2:26) and in the days of Hezekiah and Azariah son of Ahimaaz, he was Amariah, who was a priest in the days of Jehoshaphat, just as Uzziah was called Azariah, as it is written (2 Kings 15:1) in the twenty-seventh year of Jeroboam, etc., of Azariah's reign, and Azariah son of Ahimaaz was called Zechariah, as it is written: "To seek God (Lakman 2:26) in the days of Zechariah, who understood the fear of God, etc.

Verse 37

Verse 38

Verse 39

Verse 40

Verse 41

And Jehozadak goes in the exile of the Lord over Judah and Jerusalem. And from the book (Haggai 1) Joshua the son of Jehozadak the high priest, Jehozadak did not ever serve in the high priesthood, he was exiled to Babylon in the days of Jeconiah, as it is written, and Jehozadak went in the exile, etc., but Joshua his son was high priest when they went up from Babylon in the second house, and what was not Ezra the son of Seraiah the scribe, high priest, and his brother's son Joshua the son of Jehozadak ministered, this is the reason because Joshua went up with Zerubbabel a few days and years before he went up. Ezra:

Chapter 6

Verse 1

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

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Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

And the sons of Samuel, the eldest, and his father. And the second is Joel, the solution, and the second is Abia, meaning the second to the first, he was Abia, and the second to her father, he was Joel, which is not written, and their example, but if the horse is forbidden and the donkey is forbidden (2 Kings 6), as well as the donkey and the bull, the second is Gideon, and the first is Judges 6:26).

Verse 14

Verse 15

Verse 16

And these are they that David appointed, etc., when they brought him back from the house of Obed-edom, as it is written (Lakman 16): And he left there before the ark of the covenant of the Lord to Asaph and his brothers to minister before the ark, etc. And it is written, and Obed-edom (Ibid.) the son of Jeduthun, and Hisha, for the gates, etc. (Ibid.) before the tabernacle of the Lord. On the platform that is in Gibeon, and Solomon appointed them in the temple in Jerusalem.

Verse 17

And they shall stand according to their judgment for their service. According to the judgment which David set before them.

Verse 18

Verse 19

Verse 20

Machine Translated by Google

Verse 21

Verse 22

Verse 23

Verse 24

And his brother Asaph, who stands on our right hand: of Heman and his sons.

Verse 25

Verse 26

Verse 27

Verse 28

Verse 29

And the sons of Merari, their brothers, on the left of Heman and his sons, who were in the middle, (their brothers) as the Ashkenazic Gebrude said:

Verse 30

Verse 31

Verse 32

Verse 33

And their brethren the Levites were assigned to all the service of the tabernacle of the house of God. To the gatekeepers and to strip, as it is written: Lakman (Dan. 55:5) and the Levites were to strip

Verse 34

Verse 35

Machine Translated by Google

And these are the sons of Aaron, who burn incense on the altar of burnt offering and on the altar of incense.

Verse 36

Verse 37

Verse 38

Zadok the son of Ahimaaz the son of Solomon. He did not think that they were the ones who were before Solomon.

Verse 39

And these are their habitations, their castles in their borders, etc. Until the lot fell to them for the Levites and the priests from their inheritance. All Israel cast lots for the land of Israel. How much of the land of Israel would come to them, and to the priests and the Levites, and the lot came to Judah from the beginning. And this is because it was their lot at the beginning to give them them.
Towns that say here:

Verse 40

Verse 41

:We gave it to the dog. Because Moses gave it to him

Verse 42

Verse 43

Verse 44

Verse 45

And out of the tribe of Benjamin, Geba: for the lot fell to Benjamin to give these cities.

Verse 46

And to the rest of the sons of Kohath: for the priests came out of Kohath, and had already spoken what they had given to the priests, the sons of Kohath: and to the rest of the sons of Kohath, of the family of the house of Levi.
From the half-tribe of Manasseh, ten cities were allotted. And the half-tribe of Manasseh had ten cities allotted to the sons of Kohath, the Levites.

Verse 47

Verse 48

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Verse 49

Verse 50

And they gave by lot from the tribe of the children of Judah and from the tribe of the children of Simeon. Although Simeon did not mention it in the giving, he gave his share that Judah gave him, and Judah is not mentioned above, especially the giving and everything that is mentioned above, we gave them Hebron until and from the tribe of Benjamin, the children of Judah and the children of Simeon gave everything. And since they did not mention it above, we now mention it here, who will call them by name. That is, whom we called by name above, since Benjamin was a companion with them to the children of Aaron, we mention it, although they have already mentioned it.

Verse 51

And from the families of the sons of Kohath, and it was Ari, etc. Even though they gave them half the tribe of Manasseh, they also gave them Ephraim by lot.

Verse 52

Verse 53

Verse 54

Verse 55

And from the half tribe of Manasseh. To the half tribe of Manasseh that is beyond the Jordan in the land of Israel, to the family of the children of Kohath that remaineth. They are the Levites, and the whole lot was given to the remnant of Ephraim and Manasseh, which is said above, and to the children of Kohath that remaineth of the families of the tribe.

Verse 56

To the sons of Gershom from the family of the half tribe of Manasseh. Although they gave to the sons of Kohath by lot, the lot also fell to them: the lot to give likewise to Gershom

Verse 57

Verse 58

Verse 59

Verse 60

Verse 61

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Verse 62

To the sons of Merari, the rest of the tribe of Zebulun. That is, those twelve towns that Reuben, Gad, and Zebulun gave them did not reach them. And this is the rest of the tribe of Zebulun, from the portion of Zebulun, they gave to the sons of Merari, the rest of the tribe of Zebulun.

Chapter 7

Verse 1

And the sons of Issachar, Tola and Puah, Jeshuvah and Samaria. In the Pentateuch it is written (Genesis 47) and Job. Job was his name, and because they sat down to study the Torah, as I have written (Lakman 12), from the sons of Issachar, those who knew wisdom sometimes: therefore he was called Jeshuvah.

Verse 2

And the sons of Tola: their number in the days of David was twenty-two thousand six hundred. All these were the sons of Tola alone.
Mabnei Azi:

Verse 3

And the sons of Uzzi, etc., thirty-six thousand, for they had many wives and sons, and all these were besides those: twenty-two thousand and six hundred of the sons of Tola.

Verse 4

Verse 5

And their brethren of all families: of the sons of Tola, of the sons of Uzzi, of all the mighty men of David's army: eighty-seven thousand.

: They were all thoughtful. A solution to all their attitude.

Verse 6

Benjamin: Bela, Becher, and Jediael. The one who reads in the Book of the Righteous Ashbel (Genesis 47)

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

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Verse 12

And the sheikhs and the sheikhs, the sons of the city of Hasham, the sons of Ahar. Ezra, who wrote this book of the account, did not know whether they were of the sons of Benjamin or not, therefore he wrote them alone, and also because it is written and known that he took a wife for the sheikhs: it is sufficient for him.

Verse 13

The sons of Naphtali, Jahaziel, etc. What we will not discuss further is the reason as explained at the end of the Jerusalem scroll, three books, Ezra found each one of the relations, and what he found he wrote, and what he did not find he did not write, and from the sons of Naphtali he found no more, and this is the reason that all this relation is unique in the skipping, because he skipped this book to this book and their companion, and what he could not write in this book he wrote in the book of Ezra. You know that it is said next (Lakman 9): And all Israel gathered themselves together, and behold, it is written in the book of the kings of Israel and Judah, carried away to Babylon. A solution. If you wish to know the relation of the ten tribes, go to Halah and join the river of Gozan and the cities of Media, because the book of their chronicles was carried away with them, but Judah I found a scribe, I went out and wrote in Babylon, and what is there:

Verse 14

The sons of Manasseh, Asriel, who bore him. Interpretation: Whom his wife bore to Levi: In Egypt (Numbers 26:59), but his concubine, the Aramean, bore him Machir.

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

Verse 20

Verse 21

And the sons of Ephraim, Shuthelah, etc., and they killed the men of Gath, etc., because they went down to take their goods. They were not familiar with the ways and the ways of the land, and they killed the men of Gath who were born in the land, because they were familiar with that land.

Verse 22

Verse 23

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Verse 24

And his daughter Sara built Beth Horon. Sara was his wife.
And Azan Shaara. The city was named after her.

Verse 25

And he was the son of Baria.
And Rephah and Telah: The sons of Rephah also counted generations.

Verse 26

Verse 27

Verse 28

Verse 29

And by the sons of Manasseh, Beth Shean. A solution close to the sons of Manasseh, like a man by his standards (Numbers 2:17).

Verse 30

Verse 31

He is the father of Barazit. He sang the same song and according to Rabbi Levi and Rabbi Simon, Rabbi Levi says that his daughters were beautiful and married to priests who were anointed with olive oil. Rabbi Simon says that his daughters were beautiful and married to kings who were anointed with anointing oil. And since they had a lot of oil, they were anointed with it, therefore they were beautiful, as it is written and dipped in the oil of his feet (Deuteronomy 33:24). And Rabbi Hananiah said, "And the oil that my mother anointed me with, restored me to my youth."

Chapter 8

Verse 1

And Benjamin begat Bela his firstborn. His relation (above 7) is already mentioned, and according to what he wanted to relate until King Saul begins to relate from Benjamin and other names, they are read here, and all the relation is retrospective, and those who want to be precise: Most of the cities of the Levites and their territories mentioned here are retrospective, because Ezra found the books

Verse 2

Verse 3

Verse 4

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Verse 5

Verse 6

And he cast them into a heap. Who is the cast and the interpretation after it in the verse: And Naaman and Ahijah and Gera is the cast.
Offering: The name of a state as written (above 2) which sees half of the offerings and is written and half of the offering (ibid.).

Verse 7

Verse 8

And Shereh begat. He was one of the exiles, and after they sent him out of exile, he begat Elah:

His wives were: Hushim and Bera. These were the names of his wives.

Verse 9

Verse 10

Verse 11

And he gave birth to a son. This is the son of his wife, whom he mentioned above, and according to what his wife had said in the month of

Verse 12

Verse 13

Verse 14

And his brother Sheshak. All these were the sons of Elpaal, and from his brothers Sheshak until Yocha, all these were the sons of Beriah and Mesvadiah until Yobab, all these were the sons of Elpaal, and from Yekim until Yochem, all these were the sons of Shimei.

Verse 15

Verse 16

Verse 17

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Verse 18

Verse 19

Verse 20

Verse 21

Verse 22

Verse 23

Verse 24

Verse 25

Verse 26

Verse 27

Verse 28

Verse 29

And in Gibeon lived the father of Gibeon. This section, up to all these, is written twice in this book, including the section on the first settlers who were in their possessions in their cities (33:9) and the section on the priests Jedaiah and Jehoiarib, as well as in the book of Ezra (R"l Nehemiah 11:3) as it is written and these are the heads of the state and this is what is interpreted at the end of the Jerusalem scroll. Three books Ezra found the book of Ma'onim, the book of Zatuti, the book of the brothers, and they nullified the words of one and established the words of the two. And they found many books of Jehosin. When three or five were found, the few nullified and the many were established. And when pairs were found, like in Gibeon, the father of Gibeon settled, it was necessary to write it twice, because there is no equal order of Jehosin. And the first settlers found and Goths and divided against each other. They wrote it twice here and in his book. And why did he not write both of them here, those in Ezra and these are the heads of the state and Gomer, and according to what is attributed to the name, and these are the priests and G Levites, and the attribute of Jedaiah who was after Ezra, and what is the matter? To interpret and attribute here in the Book of Chronicles generations together and after Ezra, except those who were in the first house and in the second part of And they sat in Gibeon: And the sages said in the book, And with six sons, Talisman, thousands of camels loaded with sermons.

Chapter 9

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Verse 1

And all Israel was gathered together. I told you a little of what I found, but the main part of it was gathered together in the book of the kings of Israel and Judah who were exiled to Babylon by secret means, and I, Ezra, was with them, and I found them written.
And I wrote it:

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

Machine Translated by Google

Verse 15

Verse 16

Verse 17

Verse 18

And as far as the king's gate eastward. Solution: From there onward to the gate called the king's gate eastward.
The gatekeepers: Shalom and his brothers from the camps of the sons of Levi.

Verse 19

The gatekeepers of the tabernacle. Shalom Ben Korah and his brothers from his father's house were bald. The gatekeepers of the tabernacle of the congregation: they would not allow anyone to enter the tabernacle of the congregation except the priests on duty.

Verse 20

And Phinehas the son of Eleazar was a leader over them before, the Lord was with him. It was prophesied before and our rabbis said: He is Phinehas the priest, and because he did not allow Jephthah to fulfill his vow, the Divine Presence departed from him.

Verse 21

Verse 22

David and Samuel founded this, the one who sees in their faith. In their existence

Verse 23

Verse 24

Verse 25

:For the seven days. To the end of the seven days:
From time to time. From seven to seven every shift on their Sabbath

Verse 26

Verse 27

And they are on the key. On the help key:
:and visit visit. open

Verse 28

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And they are on the vessels. They shall bring out the vessels of service by number, and they shall bring in by number.

Verse 29

Verse 30

Verse 31

Verse 32

Verse 33

And these poets, etc., are exempt from all work except for singing poetry.

Verse 34

Verse 35

Verse 36

Verse 37

Verse 38

Verse 39

Ishbaal. He is a man of shame, and therefore he was called shame, because he is a master of the tongue, and he was called shame.
:notoriety

Verse 40

From the quarrel of Baal. This is from the book of R. Yitzchak bar Shmuel from Narbona. From the time that Israel served Baal, Baal was called Bushat, as it is written to burn incense to burn incense to Baal (Jeremiah 11:13), because Baal is Bushat, and Gideon was called Jerubbaal because Baal refused him (Judges 6:13), and he was called Jerubbaal, as it is written about Abimelech, "Who killed Abimelech, the son of Jerubbaal?" etc. in 6 Samuel (2:11), and he was called Jerubbaal: "And Jerubbaal, because Baal and Bashet are one."

Chapter 10

Verse 1

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And the Philistines fought against Israel. He only tells of the fall of Saul, and when he comes to tell the story of David, he does not tell of his lowliness, but of his valor and greatness, because the book is his and for the kings of Judah.

Verse 2

Verse 3

And the teachers found him in a bow. Come and see that there is no wisdom nor understanding against the Lord (Proverbs
they 21:30) For against the Lord the ways of the man of Benjamin were, their enemies fell before them with the bow, because
they were skilled in the bow, as it is written: "Ater, the hand of my right hand, etc. in Judges (21) and also of Jonathan, she set a light
to send me to the mark in Samuel (1 Samuel 20) and it is written below (12:2) "Benjamin, those who draw the bow at my right hand,"
etc. and also of Asa in this book (2 Samuel 14) and of Benjamin, those who bear shields and those who bend the bow, etc.
But when the Lord departed from Saul, he fell by the hand of a bowman in a matter that was his skill, and he became one of the
archers. As in: "And the queen was afraid" (Esther 10).

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

And they brought them to Jebus. To Jebus Gilead

and fasted for seven days. And why did they expose themselves to danger to take the bodies of Saul and his sons from Mount Gilboa more
than the rest of Israel, since Saul had done them a favor by saving them when the Ammonite snake came up against them, and against
those seven days that they had given them time if a savior would come to them and they fasted and fasted, perhaps a savior would come
to them and Saul would come and save them? Against them they also fasted for seven days and also because of the mourning they
observed for seven days, because they were also their relatives when Israel killed the inhabitants of Giva in the act of concubinage on Giva (end
of Judges). The men of Jabesh gave their daughters to Benjamin when they kidnapped them from the dances.

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Verse 13

And Saul died in his ascent, which is above. Two ascents above, one in the question of the father, which he asked after Samuel, and one which he demanded, and in the legend of Samuel we have two five ascents above.
For the word of the Lord which he did not keep. What Samuel commanded, as it is written, seven days shall pass (1 Samuel) and for what he did in the war with Amalek:

Chapter 11

Verse 1

Verse 2

You will shepherd my people. David said about this, "The Lord is my shepherd, I will not want" (Psalm 23:1). You tell me, "You will shepherd, what can I shepherd?" It does not depend on me, but on the Lord, "I will shepherd, I will not want, and I will not want for you." An example is in Samuel (2 Samuel 21). Then David's men swore to him, saying, "You will not go out with us to war any more, nor will you quench the lamp of Israel." David said to them, "For you are the lamp of the Lord, and the Lord will make it dark" (Ibid. 22).

Verse 3

And David made a covenant with them. Like the covenant that Jehoiada made, as it is written (2 Kings 11:17) And Jehoiada made a covenant between the Lord and the king and the people, that the people should be the Lord's servants, and also between the king and the people, that they should be his servants, according to the king's law, and the king also: to do according to the law to his servants, to fight their wars.
Before the Lord. And was not the tabernacle in Hebron, but what is before the Lord? Every place where conditions are made or a covenant is made. The place there is an example of Jephthah before the Lord in Mizpah (Judges 11:11): And an example of a high priest in the Lord, and a priest in his fellow (Leviticus 5:21) as explained in the Torah of the Priests.

Verse 4

And David went, etc. He went immediately to war when all Israel made him king, lest they say, Israel. All the wars that David fought in the days of Saul were won. Saul's luck was good, and now he was worried about fighting. Therefore he went immediately to war.

Verse 5

And the inhabitants of Jebus said to David, "You shall not come here." He does not explain why here, but in 2 Samuel 5:11, he explains, "And he said to David, "You shall not come here unless you have taken away your skins and your feet." The skins and your feet saw that they could not stand before David, and they placed skins and feet before the city gate, saying, "David shall not come here unless he fights with these skins." For they knew that it was a disgrace for the king to fight with the skins, and therefore he would turn back and not fight with them. And David said in his heart, "It is true, for it is not right or proper for me to fight with the skins and feet." But whoever strikes the Jebusites, let him touch the rope and pull them and throw the skins away from there. Therefore, they will say, "A skin and a foot shall not come into the house of David, that it may be a reproach to him, lest they say, "With these men did David fight."

Verse 6

Verse 7

Verse 8

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And Joab will revive the rest of the city. He built and kept the walls of the city, an example of which is in Ezra: He will revive the stones from the heaps of dirt (Nehemiah 3:34).

Verse 9

Verse 10

Verse 11

:Head of the third. Head of the mighty men, like the thirds over all (Exodus 14:7)
He raised his spear. When he fought in a war, he would not return to the war until he had killed three hundred slain with his spear.

Son of Hachmoni. In Samuel (2 Samuel 23:8) it is written that Tahchmoni is his father and Yafa, the son of whom it is written (there) over eight hundred mighty men killed at one time.

Verse 12

He is in the three heroes. He is in the three heroes because he is one of them and these three are more heroes than the rest of the thirty and three that are mentioned nearby and here he does not mention that if two years are seven and Eleazar and in Samuel (2 Samuel 23:11) even the third is mentioned as written and after him Shema the son of Agga Harari (ibid. 1).

Verse 13

: In Pasha Damim. Name of place and in Samuel in Pasha Damim
And the Philistines were gathered there for war. Who hastened to take revenge on Israel and on those mighty men who had offended them, as is clearly stated in 2 Samuel (23): In their contempt for
the Philistines: A field full of barley. And the Philistines ran to harvest it and set it on fire.

Verse 14

Verse 15

And three of the thirty fell down. These three were the chief of all the thirty.

Verse 16

And the Philistine governor was then in Bethlehem. They had already taken Bethlehem and placed a governor in it, this judge at the beginning of his reign, when the Philistines were still ruling over them, so we find that before David came, they were ruling over Israel in the days of Samson and Samuel, as it is written (in 1 Samuel 4:9): "They strengthened themselves and became Philistine men: 'Lest they serve the Hebrews, and so on.'"

Verse 17

Who will drink water from the well of Bethlehem? This was the place of David, as it is written, and David the son of Jesse of Bethlehem (1 Samuel 18:3). And since David was often learned and accustomed to those waters, they were given to him, and every water and air that a man is accustomed to will be purified for him, and that which is not accustomed to them will be harmed. An example is the story of King Joseph, a woman who fell ill because she had married a foreigner from her native land, and the doctors said: There is no cure for her until she bathes and enjoys the waters of her place. And so they did to her.

Verse 18

And the three broke through the camp of the Philistines. B"A (stepping through the ranks)

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And they drew. When the Philistines stood before the pit, three mighty men of Israel came and broke through between them and drew: against their will: and

he drew them to the Lord. Bar Capra says that it was the Feast of Tabernacles and he sacrificed on the altar.

Verse 19

For they brought it with their souls. Who gave themselves up to be killed on the water.

Verse 20

And Abishai, Joab's brother, he was the chief of the three. Of those three who broke through the Philistine camp and drew water, and what does not mention Joab with the mighty men, since it is not honorable to list him with these, because: he was the commander of the army, the chief of all: and he had a name in the

three. He had that name whose might was equal to all the might of all, and it is a mistake.

Verse 21

Of the three in the years. He is honorable and not like those three in the years, and his valor was against the three years, and to the whole: the valor of the three did not come (and he is) until the three did not come

Verse 22

Son of a brave man. An example of a son of Belial. In Samuel (2:23) it is written, "son of a living man," because it is the custom of men: When they see a swift man, they say, "He is all alive."

Ariel: Heroes with strength, a mighty lion, and also the tongue of the rams of the land (Ezekiel 17).
Many verbs: Actions of heroism, many did.

And he went down and struck the lion in the pit on a snowy day. And he was not afraid of the chill and the cold, and some say that on a snowy day all year long the lion is no more dangerous than on a snowy day when a man comes against him, he throws the snow with his foot between the man's eyes until he cannot see and kills him. And I have heard this about

:this

Verse 23

A man of measure. Other people do not need to be measured unless they are able to measure and know the example in which we have seen men of measure (Numbers 13:32).

: As a weaver's lamp. A tree on which the garment is tied.

Verse 24

Verse 25

Of the thirty, he is honorable and to the three. The greatness of the three does not come to those three who mention above: and therefore it is not written in the thousand.

:On his discipline. 30:14 And the children of Ammon their discipline (Isaiah 11:14)

Verse 26

And the mighty men of the army. But not like those of Ma'ale.

Chapter 12

Verse 1

Another arrest. Hidden.

Verse 2

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Weapons of the bow. Armed with bow and arrows and teachers before and after them, they would also give stones to the rest of the bow: and I have seen many teachers like that.

From Saul's brothers from Benjamin. Since they all came from one man from Benjamin, they are all called brothers: and in honor of David's greatness, it is said from Saul's brothers that even Saul's brothers came to him while Saul was alive.

Verse 3

Verse 4

And on the thirties. Head for the thirties.

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

To the strongholds of the wilderness, where he was hidden from Saul, as it is written (1 Samuel 23:24) And Zippa arose and went before Saul and David and his men into the wilderness of Maon in the Arabah, and it is written (I Samuel 23:4) and he went up David went from there and lived in the fortresses of Ein Gedi.

And the face of a lion. Their faces are frightened like a lion.

And like deer on the mountains to run. They were light in their running because the way of deer is to run on the mountains: when they were hunted

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

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These are the sons of Gad. As it is written above, and from the Gadites they separated themselves
to David: "The least of them shall chase a hundred, and the greatest of them
shall chase a thousand. And the greatest of them shall chase a thousand." Here the verse is fulfilled: "And they shall chase five hundred of you, and a hundred of you, and so on."

Verse 16

These are they who crossed the Jordan in the first month. In Nisan, when the snows had already melted, and they drove out
all the valleys to the east and to the west. They crossed the Jordan and with their shields they broke open all the valleys of water to the
east and to the west, and they crossed on dry land, and they drove out all the valleys, the peoples who lived in the valleys.

Verse 17

From the sons of Benjamin, Judah, to the stronghold where David was hiding from Saul, and they took with them David's sister's son,
because the sons of Benjamin were worried about David, lest David think that the sons of Benjamin had come to capture him and deliver him into the hand of Saul. Therefore, they took Amasa with them, and also the rest of Judah, David's relatives, as it is written: From the sons of Benjamin and Judah, when David saw that they had gone with them in their faith, he would not suspect them in anything:

Verse 18

And David went out before them. From the side of the
And he answered and said unto them, Let your heart be one, and my heart be one.
And if I were to be deceived by a thief without my consent, for what have I done to Saul, that he has hunted my soul: he has taken it for nothing.

Verse 19

And the spirit clothed Amasi. Teltn"t Balazs and not the spirit of prophecy, meaning that this is the spirit and the will clothed that sprang to
speak before Benjamin and Judah who came with him and his example. And the Spirit of the Lord came upon Jephthah (Judges 11) and said to you, David, you say, "If you have come in peace, surely we have come in peace to you and to your people: son of Jesse. We want to be with you and to help you. Peace, peace to you and peace to your helper.
And you ask me for your help, surely we have come to your helper, and we have no favor to withhold, for it is from the Lord, and this is because your help is from your God."
And David received them. And he made them captains of his host of the children of Benjamin.

Verse 20

And Manasseh fell to David. To help him.
When he came with the Philistines against Saul to battle. In that battle in which Saul was killed, and not Ezra. 5:11
who helped the Philistines except by the advice of the Philistine captains, but because of the advice the captains consulted to send him home, for they said, "He will fall on our heads to his master, as they fell to the
:uncle

Verse 21

Verse 22

On the Amalekites' battalion when his women were taken captive, because in the same chapter it happened that when he went to Ziklag: when
the Philistine commanders sent him and he came to Ziklag, they had already been taken captive.

Verse 23

For at every hour of the day they will come to David to help him. What more can you tell us about who and who came to him? Except that at every hour and every day they come to David.

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Until a camp as large as the camp of God. The solution was not that David's camp was so large, but that from the name of the Lord the camp was so large that they came to him by the counsel of God, and this is like the camp of God and an example of the camp of God: Jacob (Genesis 32:3) and it should be said that the camp of God was made up of many soldiers.

Verse 24

To turn the kingdom of Saul over to him. From the sons of Saul and an example and the turning over of the kingdom

Verse 25

The sons of Judah, carrying shields and spears, were six thousand and eight hundred. And do not be surprised that Judah came to him a little from every tribe and tribe that came to him, for it was not necessary for any man from Judah to come to him to make him king, because the sons of Judah had already made him king in Hebron, but the rest of the tribes that were with the sons of Saul until now: they were forced to come to Hebron to make him king.
Army pioneers. Those who take from the people and their example Army pioneers are like Damtot, and Y.A. Pioneers like: Swift as they ran and we were pioneers.

Verse 26

Verse 27

Verse 28

And Jehoiada the governor of Aaron. He is the father of Benaiah the governor of Aaron. He who brings out and brings in, and with him three thousand and seven hundred. All of them were of the sons of Aaron the priest, and Jehoiada, who was in the days of Joash the son of Benaiah the son of Jehoiada, and
Zadok the young man. Therefore do not be surprised that there was no governor
And his father's house is twenty-two ministers. This is a great greatness, and therefore they took the great priesthood from Abiathar and gave it to Zadok the priest.

Verse 29

And Tzadok was a young man. Therefore, do not be surprised that he was not a governor.
And his father's house is twenty-two ministers. This is a great greatness, and therefore they took the great priesthood from Abiathar and gave it to Zadok the priest.

Verse 30

And from the sons of Benjamin, the brothers of Saul, etc. And do not be surprised that only three thousand came, for behold, most of them are keeping the guard of the sons of Saul to help them.

Verse 31

Verse 32

Verse 33

And of the sons of Issachar, there were those who knew wisdom, who knew how to give advice according to the matter of a matter that needed to be consulted: how David might strengthen the kingdom against the sons of Saul.
Their heads are two hundred. Apart from the rest
And all their brothers according to them. On their advice.

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Verse 34

And to thresh. L. To thresh is like (Isaiah 14:14) all the mountains that are in the hoeder shall be threshed and from this: they will stand as warriors of war. And to thresh is like waging war: without heart and without heart. It is explained in the Bible that whether intentionally or unintentionally they would be victorious.

Verse 35

Verse 36

Verse 37

Verse 38

And all the sons of Israel were of one heart to make David king. Although they did not come to Hebron, there was a remnant lacking a thousand, that is, even though there was a remnant, there was not a remnant, but only a few, because they all came to Hebron. :happily

Verse 39

And they were there with David three days. And do not be surprised where all this army got so much food and drink that they had enough for themselves, because their brothers had prepared for them beforehand.

Verse 40

Verse 41

For there was joy in Israel. They had a successful and wise king.

Chapter 13

Verse 1

And David consulted with the captains of thousands. David said to them, "You have already taken care of your own affairs, to have a king to save you, and now take care of the honor of God."

Verse 2

It was broken down and sent. That fence that had been fenced up until now, that no man had asked God for, was broken down and sent down upon our brothers who remain, for the sake of the honor of the Ark.

Verse 3

Verse 4

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Verse 5

:From the entrance of Egypt to the entrance of Hamath. Example: From the entrance of Hamath to the river of Egypt

Verse 6

She went up to Kiriath. The solution of her owner is Kiryat Yearim.
To bring it up from there, etc. As it is written (in 2 Samuel 7): "The name of the Lord of hosts is called upon him, the cherubims enthroned upon him," meaning that the name of the Blessed One, Blessed be He, was called upon the ark, even though the ark was exiled to the Philistines, it did not move from there: this name that was sanctified.

Verse 7

And they set the ark of God on a new cart. What did David see that they set it on a new cart and not on the Levites' burden as he did when he brought it from there to Zion recently, as David said, "Every enemy that comes to me, when the Philistines brought it back on a new cart, as it is written, 'And they set the ark of the Lord on a cart,' and so he was punished: Uzza and his brothers. The sons of Abinadab were as it is written in Samuel (1 Samuel 6).
Driving a cart. As is the custom of cart drivers, one goes in front of the cart and steers it in a straight path, and one on the side of the cart so that it does not tip over or fall. And so it is written (1 Samuel 6) and his brother goes in front of the ark, and Uzzah is on the side of the cart (ibid.). Therefore, Uzzah put out his hand to hold the ark when the oxen stumbled, and for this reason :Punished

Verse 8

Here it is written in every oz and in Shmuel (there) it is written in every tree a solution in every tree a musical instrument and here: a solution in every oz a musical instrument
And in songs and in violins and harps and tambourines. All are instruments of song, but cymbals were instruments of song, and they were not made to make sound, and an example of them is the musical instrument that is read in the book of Poikin Bala, which is prepared with sticks and makes sound, and it is also proven by Lakman (15) and with cymbals they make sound, and it is written (ibid.) and the poets Heman, Asaf and Eitan with cymbals of brass to make sound, and further down it is written in the song of the house of God with cymbals and gomer (Lakman 25) and by that name it is called cymbals, and so the zither is inherited (Deuteronomy 28:42). A kind of locust that makes sound, as it is written in the prophecies (Joel 2:5) about the locust, like the sound of chariots on the tops of the mountains, dancing, etc.

Verse 9

To Goren Kidon: Place name

Verse 10

And he was smitten because he put his hand on the ark. And it is written in Samuel (2 Samuel 6) and God struck him there on the ark, a solution on the ark, for holding the ark, and its example (1 Kings 21:23) The dogs will eat the flesh of Jezebel in the camp of Jezreel, and another verse is written in the section of Jezreel (2 Samuel 9) thus: It is explained here on the ark of the ark.

And he died there before God. Before the ark of God (2 Samuel 6:7) It is written: And he died there with the ark of God.

Verse 11

Verse 12

And David was afraid of God that day, saying, Why should he be afraid, saying, How shall I bring the ark of the Lord unto me?

Verse 13

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The Gittite. From Gath he was originally from Gath, and he lived in Gath, and Levi was, as it is written (Lakman 15): And David said to the chiefs of the Levites to appoint their brothers the singers, and it is written next to (there): And a servant of Adam, and he lived as gatekeepers for the ark.

Chapter 14

Verse 1

And he sent. Hiram king of Tyre is explained in the Book of Lamud that this man was a lover of the tribe of Judah: Thus did Hira the Adullamite to Judah.

Craftsmen: And wall-carvers and woodcarvers.

Verse 2

And David knew that the Lord had prepared him for kingship. When he saw that the kings of the nations sent him gifts,

Verse 3

And David took, etc. And all this was David's strength.

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

And the Philistines heard that David was anointed king over all Israel, and all the Philistines came up. For the Philistines were rulers all the days until Saul came, and David, as it is written (Judges 15:11) in Samson, and they said to Samson, "Do you not know that the Philistines rule over us?" And so on (1 Samuel 4:9) "Strengthen yourselves and become servants to the Philistines, lest you serve the Hebrews as they served you," etc., and so on above in this parsha. And all the men of Israel saw it, and they left their cities and fled, and the Philistines came and dwelt among them. In those seven years that David reigned in Hebron alone, they said nothing, nor were they afraid of David reigning over Hebron, for they said, "What have we to do with you? Perhaps a governor or a prince will be appointed for David over Hebron." But when he was anointed king over all Israel, and all the Philistines sought David, they did not want him to be king over Israel, but that they themselves would still be rulers over them.

Verse 9

Verse 10

And David inquired of God by the Urim and Thummim.

Verse 11

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And they went up to Baal Perazim. It was called Baal Perazim after the act by which God caused His enemies to flee and were routed one over the other.

: To burst into water. Like waves of water that break from their place and fall to another place.

Verse 12

Verse 13

Verse 14

The Lord said to her, "I will now test David, the Lord said to me, 'The Lord has taken away from them.'" And she said, "Why did you remove Saul from David's presence?" He said to her, "Because he did not wait for Samuel seven days as he had commanded." The Lord, blessed be He, said to her, "I will now test David, the Lord has taken away from them, etc." And David kept all this.

Chapter 15

Verse 1

Verse 2

But if the Levites, because they chose them. That is, they chose Levites and not the cart, because we mounted him in the cart. Uzzah was punished, and this is what he said below: "For the Lord our God did not break forth from us at first, because we did not seek him according to the law, for we carried him in a cart."

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

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Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

As the Lord said: On their shoulders. To carry it, not literally on their shoulders, but with poles on them.

Verse 16

Verse 17

Verse 18

And with them were their brethren the singers. Their singer to the
gatekeepers was Zechariah the son of. That was his name. And all these were singers and gatekeepers on the way that brought
the ark, and the singers and gatekeepers that David appointed after they had brought the ark to the tent that David had pitched for it.
And at the tabernacle of Shiloh there were gatekeepers, and on the way there were no gatekeepers, because there were not so many
gatekeepers needed. Therefore, they became singers, except for the singers Barachiah and Elkanah, and all this was on the way but in the comfort of the ark.
There were poets who were gatekeepers.

Verse 19

And the poets Heman, Asaph, and Eitan, etc., were appointed to play the same musical instrument.

Verse 20

And Zechariah and Uzziel, etc. Those who were mentioned in the verse above who were gatekeepers, returned here to do
Poets:
:'On maidens. On those musical instruments on which those hymns are played for the conductor on maidens and the like

Verse 21

And Mattathiahu, Eliphelehu, etc. On the eighth note, the same musical instrument on which they are played should be played: Hymns
for the conductor on the eighth note

Verse 22

And Chenaniah the Levite sang in the turban. What was he to sing in the turban in the singing of the song?

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He torments and rebukes them for their burdens with a pleasant melody, whether to raise his voice or to humiliate them.

For he understands. In the burden of leading the music and the tongue, he who understands falls upon learning the song and the example, and he was numbered with his brothers, teaching the song to the Lord, all who understand and finish and write, and they cast lots, etc. He understands with a disciple.

Verse 23

Verse 24

Verse 25

Verse 26

And it was with God's help. Our sages said from this that the Ark carries itself.

Verse 27

And David from Karbala. As in Daniel in Karbala, an example is Karbala, which is a triangle.
And all the Levites. Likewise, they were wrapped in a mud coat, and since David was a poet like the Levites, he also wore their garments, which they also wore, and this is evidence of the difference: it was the custom of kings and ministers of the worshipers of the stars and constellations who ate with their priests, according to their law, they would wear the garments of their priests.
And on David was a linen ephod, like the ephod of Aaron, which was like a second kind, one in front and one behind, reaching down to his waist, and the girdle was woven of it, and he was girded with it.

Verse 28

Verse 29

And Michal, the daughter of Saul, etc. Since the Book of Chronicles is for the honor of David, it is not written here what Michal said to David, as it is written in Samuel, "How honorable is the king of Israel today, who is revealed today in the sight of the mothers of his servants, as one of the empty ones is revealed, because she was jealous of David, who said: 'This woman is to him.'"

Chapter 16

Verse 1

Verse 2

And he blessed the people in the name of the Lord. And it was written above, The ark of God, the Lord that sitteth between the cherubims, which was called there:

Verse 3

And I will improve. One in six.
And six: One six hins, and six like six grapes (Hosea 3:1) A bowl

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Verse 4

And to remember and to give thanks and to praise. To remember and to say those two psalms in which it is written: A psalm to David to remember (Psalms 38:1) and to give thanks to the Lord, call on His name (Psalms 105) and to praise. And those psalms that begin with Hallelujah:

Verse 5

Verse 6

And Benaiah and Jahaziel the priests with trumpets always. Trumpets are instruments of singing for priests, an example: Above (15) and Shebaniah and the rest of the priests, and Benaiah and Eliezer the priests with trumpets.

Verse 7

To give thanks to the Lord by the hand of Asaph and his brothers. Asaph would begin to give thanks to the Lord, they called by his name, and after that all his brothers answered after him, and an example is in Ezra (Nehemiah 11) and Mattaniah the son of Micah the son of Zebedee the son of Asaph, the leader of the praise, Judah for prayer, for the instrument of song of the hands, his name is as it is written in Ezra (12). The Levites: Jeshua Benoi Kadmiel Sherebiah Judah Mattaniah on the hands

Verse 8

His deeds were declared among the nations. His mighty deeds and wonders that he did with the ark were called by his name. Call upon the name of the Lord (the Lord) and his ark is an example (1 Kings 18): And you shall call upon the name of your God, and I will call upon the name of the Lord, saying, "The Lord has done wonders."

Verse 9

Verse 10

Praise His holy name. To say, "All who believe in our God, He will help us, and in the Holy One of Israel, praise Him" (Isaiah 41:17). "In His holy name, praise Him." That you have a holy God, and so our God is in all that we call upon Him (Deuteronomy 4:7). "Let the heart of those who seek the Lord rejoice." And in goodness, may the heart of those who seek the Lord with a whole heart rejoice.

Verse 11

The Lord and his strength were sought. The sanctuary and the ark were called Ezzo, as it is written, "And he gave his strength to the captives" (Psalms 88:61). He gave his ark to bring it into captivity, and it is written, "The Lord has made you rest, you and the ark of your strength" (Kaleb). Therefore, Eleazar, the keeper, was called Ezzo, after the name he guarded the ark called Ezzo, an example of the name of four hundred shekels of silver, and it is the gematria calculation of Ephron, and so many people were with him (Genesis 23:17): "Judah, your brother, praises you" (Ibid.).

Verse 12

Remember His wonders. A plague of mice, and they took the heifers of the sacrifice, and their sons ate them in the house, and the heifers grazed them (1 Samuel 6:12). And they did not turn back, and the plague broke out. And the whole song was made about the ark (Isa. 11:11). And they would say it at dawn and sing to the Lord at dawn and to whom I say: Let them remember the wonders of the perfect in heart.

Verse 13

"The seed of Israel serve Him, etc." He is the Lord our God, etc.

Verse 14

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Verse 15

Remember forever His covenant, a word commanded to a thousand generations. The Torah, which He commanded to be proclaimed in the world after a thousand generations, and He saw that the world does not exist without Torah, and He passed from them nine hundred and seventy-four generations. And now: what number is it?

Verse 16

Verse 17

And she established it for Jacob as a law, and

Verse 18

To say to you, I will give you the land of Canaan. With each one of you I made a covenant to give them the land of Canaan.

Verse 19

When you were numbered, then I swore to give them the land of Canaan, the rope of your hanging, and this is a great thing that cannot be said of most of the people who would have captured the land of Canaan, but when you were numbered, and even if there were a thousand and more, and what is written in it, when you were numbered, it was said almost and they lived in it. The solution was that if I had said to one resident, Abraham alone, Isaac alone, Jacob alone, to one of them, he would have said to you, "I will give you the land of Canaan," it would not have been surprising, for they were already residents in it, but he swore to give them the land, when your fathers were residents in it, as it is written, "It is Hebron, where Abraham and Isaac lived." And further, if he had said to a resident alien, "I will give you and your descendants this land," it would not have been so surprising, since they were not even residents or sojourners.

Verse 20

And they went from nation to nation. Abraham went to Egypt and Gerar, and so did Isaac, and so did Jacob, and he was in the house of Laban for twenty years, and even now, and they went, it is not said, but they went, Polaiter Balazs.

Verse 21

He did not allow anyone to oppress them. Despite the fact that they went from place to place and had a habit of harming passersby when they did not have a hotel, they found stories about them, but these the Holy One, blessed be He, did not allow to harm them and oppress them as an example or oppress his fellow man (Leviticus 5:21). And if you say that they did not oppress the highwaymen and the other lands that these people passed through, because they did not feel it, but if they had felt it, they would have oppressed them, for this reason it is said, and kings will be established over them, meaning that they certainly oppressed them, such as Pharaoh to Abraham: and Abimmelech to Isaac, and Laban and Shechem to Jacob, and the Holy One, blessed be He, said to them:

Verse 22

Do not touch my anointed and my prophets, do not be afraid. In Abraham it is written (Genesis 12:17) and the Lord touched Pharaoh and it is written (Ibid. 20) and God came to Abimelech in a dream by night and said to him, Behold, you are dead, etc. In Jacob it is written and God came to Laban the Aramean in a dream by night (Ibid. 38) and said to him, "Beware of me, etc. And in Jacob they came to kill him because they killed Shechem and Asher and it is written (Ibid. 35) and they went and he feared God. And in the book (Psalms 15:17) it is more explicit because the psalm is not specific here: As it is written, "They were empty and he called for a famine in the land, etc. in order to exile them to Egypt.

Verse 23

Verse 24

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Tell us about the salvation he brought us when the ark was carried into the land of the Philistines.
Among all the nations: His wonders which he did with the ark.

Verse 25

Verse 26

For all the gods of the nations are idols. The work of man's hands and his likeness were marveled at in the prophecy (Habakkuk 2:18). What profit is an idol, since it is made by the idolater, etc., until it is written: "But the Holy One, the Blessed One, makes heaven and earth and all their host."

Verse 27

Glory and honor are before him, strength and glory are in his place. But the others are like dead men lying in the place where they are laid: there they are laid according to our questions: He is the true God.

Verse 28

Come to the Lord, you families of the peoples. What will they give him, a sail of glory and strength?

Verse 29

Give to the Lord the glory of His name. His name is Lord, and He is Lord of all. And this is it: Give to the Lord the glory of His name, for as His name is, so is His
praise: worship the Lord in the splendor of holiness. For thus we have said, Glory and honor are before Him.

Verse 30

The whole earth trembles before him, and the world is established, and it will not topple. When a king sees that people are concerned and afraid of him, then he casts more terror on them, and they worry more about him lest he destroy all their houses. And according to the law of God, he does not do so. When the world fears him, then the world will tremble, and he will not topple. He takes vengeance, and the righteous will prevail, and the earth will prevail and not collapse. Therefore, the whole earth trembles before him, but do not worry, because the Holy One will not come except to correct the world for His dwelling. But when people do not worry about him and sin, then He will overthrow them and destroy them.

Verse 31

The heavens will rejoice and the earth will rejoice, and they will say among the nations, "The Lord reigns." When a man reigns, all are nervous, not knowing whether there is a flood in our blood. But when the Holy One, blessed be He, reigns, the heavens and the earth will rejoice, and all the righteous will say, "Now the Lord reigns, who has returned the ark to us."

Verse 32

The sea and its fullness will roar. All creatures will return to the sky as an example, for the Lord has done this by returning the ark to us: and he sent angels of destruction to execute judgment on the Philistines.

Verse 33

Verse 34

Give thanks to the Lord, for he is good, for his mercy endures forever. This is not the end of the psalm in this verse, but rather the psalm Give thanks to the Lord, call on his name, and they also said, "Save us, our God is our helper." From the same psalm, and even the psalm (Psalms 16:47) begins with this verse, for he who falls here, they say, "Save us, and gather us from the nations." For where was the exile in the days of David, who says, "Gather us from the nations?" And thus is the order in the psalms. The psalm begins Give thanks to the Lord, call on his name, and it does not end except until "Blessed be the Lord, the God of Israel," etc. (ibid.) until "Amen, Hallelujah," all of which is of one subject, and since it is a great psalm, its portion begins with "Give thanks to the Lord, call on his name."

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To the Lord, for it is good, and so is Job, (Job 27:1) when it was necessary to prolong the answer, he shortened it and divided it into two. Job, who is like him, because in a song, because of the longing for his joy, he cannot prolong it and divide it into two. And says Vios
And in a lamentation, because of the greatness of his sorrow, he cannot prolong it and divide it into two. For both a song and a lamentation are spoken as one. For when Hannah came to pray in the wilderness (Isa 1:8), she thought of me as a drunkard, who thought that she had drunk wine, and she said, "I have not drunk wine or strong drink," etc., because of the abundance of my speech and my anger, and because of the generality of my speech and my anger, in that they behave in one matter, drunkard and sorrow.

Verse 35

And they said, "Save us." At the end of the psalm (Psalms 22) that speaks above in their captivity, and their enemies were crushed and subdued under their hand, and it is written after it, "And He gave them for mercy before all their captors." And now it falls to say, "Save us, O Lord our God, and gather us from the nations, as You have done for them." In Psalms it is not written, and it is said, "Save us, for so it falls to say." And for this reason, David said when the ark was brought, two of these psalms, and it is explained in the Bible, according to the fact that when the cows sang, they said these two psalms (see Tractate A"a 24). Rabbi Shmuel bar Nachmani said, "And the cows sang, what did they sing? They said, "Give thanks to the Lord, call on His name." Rabbi Eliezer said, "Sing to the Lord, all the earth," etc. Therefore, David established them to say before the ark, and one psalm in the evening, from the mouth of our Rabbi Elazar bar Meshulam, z"l, one psalm in the morning:

Verse 36

Verse 37

To serve before the ark always. In song: To speak
every day. Evening and morning.

Verse 38

And Obed Edom and their brothers left with Asaph to become a sorcerer.
And Obed Edom the son of Dodon set the porters to the ark:

Verse 39

And Zadok the priest. He was the chief, and his brethren the priests with him, David put before the tabernacle of the Lord which was at Gibeon: and there was not a priest left with the ark, because they were not required to do the service of the sacrifice for the offering.

Verse 40

Verse 41

And the rest of the obvious ones: The chosen ones
Who were mentioned by name. Great people are called by name to sing before the altar at the time of the sacrifices:

Verse 42

And the sons of Jeduthun were for the gate. As for the gatekeepers, and in the fortieth year of the reign of the house of David, they were appointed head of the singers, as it is written (Lakman 25): "The sons of Jeduthun, etc., were six, by their father the prophet: 'For thanksgiving and praise to her.'"

Chapter 17

Verse 1

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And it came to pass, when David sat down. (2 Samuel 7:2) It is written, And the Lord gave him rest round about, etc. And the ark of God sat within the veil, as it is written above, on the right hand, within the tent that David had pitched for him, David said, The Lord, blessed be he, stood there, and gave you rest from all your enemies round about. And I also am charged to do that which is written next to it, and it shall be the place which the Lord your God shall choose to put his name there, that is, I will make for him. :house

Verse 2

Verse 3

And it came to pass that night, etc. It is explained in the Midrash that God, blessed be He, said to Nathan the prophet, "This man whom I am sending to make a vow, he is a man of great promise. Go out and tell him, 'You shall not build the house for my Sabbaths until he swears to build it.'" That is, the man to whom I am sending you is a man of great promise. Tell him before he hires laborers.

Verse 4

Verse 5

And I will be from tent to tent and from tabernacle to tabernacle. That is, and I will go from tent to tent and from tabernacle to tabernacle, from Gilgal to Shiloh, and from Shiloh to Nob, and from Nob to Gibeon, and even on a back I will be shaken from tent to tent: and from tabernacle to tabernacle.

Verse 6

Wherever I went throughout all Israel, I spoke to one of the judges of Israel whom I commanded to shepherd them.
I have not done this, nor have they thought of building me a house of cedars, as it has come to your mind:

Verse 7

Thus says the Lord of hosts: I will repay you for what you have thought.
From: Neveh. Neveh of the shepherds and sheepfolds

Verse 8

And I will make you a name like the name of the great. Like the name of great kings, for it is written above: And the name of David went out into all lands (1 Samuel 31).

Verse 9

And I set a place, etc., and he dwelt in his place, not as it was in the days of Saul, when Saul was killed and Israel fled, and the Philistines dwelt in their place.
And they will not add to his burden. Like torturing him.

Verse 10

And from the days that I commanded judges over my people Israel, they had no rest like you, whom I subdued before you:

I will bind you: What will be your reward for wanting to build me a house?
And a house shall the Lord build for you. You thought to build me a house for my name in that measure, your reward and your good news will be from the Holy One, for the Lord will build you a house, and He will give you a son who will reign in your place and sit on the throne of Israel in your place, and everything that will be established in a human being after him is called a house, and so He says: And I will raise up your seed after you.

Verse 11

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And it shall come to pass, when thy days are fulfilled, that thou shalt go with thy fathers. That is, fear not that I will hasten the matter, but when thy days are fulfilled, then shall it be, and then shall I raise up thy seed after thee, etc. (1 Kings 1:14): And I will establish his kingdom, and so he says of Solomon, and his kingdom shall be established exceedingly.

Verse 12

Verse 13

I will be his father and he will be my son. (2 Samuel 7:14) It is written that in his rebellion and in his trial, and in the tribe of men, and in the solution, if he sins against me, I will punish him by the hand, like a man who punishes his son in the tribe of men, who raised up for him a devil, Rezon, and Hadad, and on that verse it falls to say, "And my mercy I will not take away from him, as I removed from the people of Saul who was before you, and when he sinned before me, I transferred the kingdom from him and from his descendants." In Samuel (ibid.) It is written from the people of Saul, and what is not written here, in his rebellion: and because of the honor of David, who does not want to speak in this book, there is no contempt for the house of David.

Verse 14

Verse 15

Verse 16

For you have brought me this far. From the pastures of shepherds you have brought me to the kingdom.

Verse 17

And this was small in your eyes. You gave me the kingdom far
away. You said, "I will establish my kingdom far away, and I will establish it in my house and in my kingdom forever."

And you saw me as the high man's crown. Who made me equal and seated me in the ranks of the great, meaning I was small: and you seated me in the ranks of the generous people of yours, whom you said to me, and I made for you a great name like the name of the great: a crown. Solution of the line and example (in prisons) Rosh Tor Yarak

Verse 18

Solution: What more does David need to ask you?
Honor your servant. To honor me, who am your servant, and you know that I am your God. And in Samuel (Isa. 1:11) it is written: "What more can David say to you? And you know that I am your servant, O God."

Verse 19

O Lord, for your servant. This is how this verse is translated about the Most High, and for this reason you have made known to me all this greatness that you have made known to me, and all of it is from the will of your heart, therefore

Verse 20

"There is none like you, O Lord. And lest you say, 'There is none greater than He,' but there is a little less than He,'" it is said.
And there is no God but You. There is none like You, nor is there any other like You, among the gods, even among the nations.
:In all that we have heard with our ears. All our days

Verse 21

And who is like your people Israel, one nation? In what way are they special from all the nations? In what way did God Himself go to redeem them as His people, as it is written, "I will go out into the midst of Egypt" (Exodus 12). In this way are we special: He has not done this to any nation in the world.

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To drive out nations from before your people whom you redeemed from Egypt. And since you are unique in the world and your people are special from every nation, and therefore it is pleasing to you to give them a worthy and great king.

Verse 22

Verse 23

Verse 24

And it shall be believed, and thy name shall be magnified for ever, saying, That they may say, The Lord of hosts is the God of Israel, a God to Israel, and also And the house of
David your servant shall be established before you, as you have spoken: and his throne shall be established forever.

Verse 25

For you are the God of Goliath. It is certainly fitting for you to practice your words, for you yourself are a Goliath with an ear:
'To build me a house, as it is written (above) and I will tell you, and a house shall be built for you.'
Therefore, your servant has found to pray before you. That is, if you yourself had not told me to bring about the seeds of these good things, it would not have occurred to me to ask who I am that has brought me even this far. But since you said for your sake to bring me all these good things, therefore I pray that you will believe your words:

Verse 26

Verse 27

:For you, O Lord, have blessed. That is, you have blessed
me: And blessed be you forever. That is, and your servant shall be blessed forever.

Chapter 18

Verse 1

And it came to pass after this, that David said, "To build a house, but to God, blessed be He, you shall not build it." David said, "Since it is not for me to build the house, but for my sons, now I will prepare and prepare everything for him, so that my sons may build the house, that everything may be ready for him, and now he lays everything down, and goes and counts, "You summoned him to build the house, that he fought with his enemies, and dedicated their spoils to the building of the house." And so the verse goes on to say, and an example is given to Elijah and Elisha, since he said, "May your spirit be twice as great as mine," he lays down all the work of the kings, and counts, "And he goes and counts the wonders of Elisha, and they were twice as great until everything is completed."

Verse 2

Verse 3

David defeated Hadadezer king of Zobah. The war was fierce, and David was furious. As in the war

To set his hand. His solution when he went to set his power to restore his border and to set it at the Euphrates River, which would restore the border of the Euphrates River, and for example (2 Samuel 18:18) and Absalom took and set it for him during his lifetime, etc. And he called it Absalom's hand, his solution, the power of Absalom's border, i.e. and he called it Absalom's hand in the midst of

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The tombstone is narrow, the shape of the length of his hand, as written in the same verse, because he said this is the drawn shape: after the hand of Absalom, (I heard this from Rabbi Yitzchak bar Shmuel in Narbonna)

Verse 4

And David was cut off. And because it is written, "He shall not multiply horses for him," as it is written (Deuteronomy 17:17) and "He shall cut off their horses" (Joshua 11:6), "And he
shall have a hundred chariots more." He did not multiply horses for him, but only enough for his chariots. It is permissible.

Verse 5

And Aram came to Damascus. (In 2 Samuel 8:5) Damascus is written, and the way the verse says it is like the tribe of Sharbet: "For I will afflict you with whips." Translation of Sharbetim, this also said Rabbi Yitzchak.

Verse 6

And David placed in Aram Damascus. The solution of the Nazvim (in Samuel there) is written in the explanation: And David placed in Aram Damascus: Nazvim

Verse 7

The golden signs: In the Bible, for example, in the Bible (Yeremiah 51:11), the arrows were filled with signs.

Verse 8

He made a very large amount of copper in it, etc. And this is what he said when David said to build the house, and the Holy One, blessed be He, said: "If you do not build the house, but if your son is old and goes, then you have summoned him to build the building."

Verse 9

Verse 10

For a man of war, he was a man of contention, and so he proves above, and David defeated the Derezer, and what was the point of fighting against Hamath in engaging in war with him, except that Derezer king of Zobah went to fight against Tou king of Hamath in Hamath, and while he was doing so, David came upon him and defeated him, and brought all the vessels of gold, silver, and brass to David, and so on (2 Samuel 8:10). And in his hand were vessels of silver, and vessels of gold, and vessels of brass.

Verse 11

Verse 12

Verse 13

And he set governors in Edom: rulers over whom he would not make a king.

Verse 14

Justice and righteousness. He withdrew himself from fighting any more, and from going out and coming in war any more, and he sat and judged Israel continually in righteousness.

Verse 15

And Joab, etc., concerning the army, since he withdrew his hand from going out again in the army, Joab left the army to fight throughout his war. All this is attributed to him who did justice and righteousness, and what he stopped, and Joab left the army because of the greatest evil.

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You were forced not to say, "Since David had done justice, then Israel would not have fought any more." For this reason it is said: "And Joab was a secretary over the
army." Returning to the head who was a secretary, what law came before the king, an example is given in the book of Chronicles (Esther 6:1).

Verse 16

And Shusha is a scribe. Ahilud is a secretary, and Shusha is writing by him.

Verse 17

For my knowledge and my downfall. The nations were his solution, as it is written (Zephaniah 2:15): O nation of the Cherethites,
and of their nations there were with David men of valor, and Benaiah over them, and an example (in 2 Samuel 15): All his servants pass by him, and all my knowledge, and all my downfall, and all the Gethites, and their Gomerites.
And the sons of David were the first at the king's side. His solution: And the sons of David were always the first at the king's side: to do all his need.

Chapter 19

Verse 1

Verse 2

Because his father had shown kindness to his people. David took his father and his mother and his brothers and his father's house and settled them in the territory of the king of Moab, as it is written (1 Samuel 22:3). And David went from there to Mizpeh Moab and said to the king of Moab, "Please let my father and my mother go out with you," etc. And the children of Moab came and killed them all except Elijah, David's brother, who fled to the land of the children of Ammon and took Nachash, king of the children of Ammon, for they were no longer remembered except Elijah, as it is written in the divisions of the governors of Judah, Elijah, David's brother (1 Lachman 27). And this is what his father had shown kindness to his people, and according to that enmity, David struck Moab and did more harm to them than to his enemies, as it is written (in 2 Samuel 8:1). And David struck Moab, etc.

Verse 3

David honors your father in your eyes. And is it not written in their law, "You shall not seek their welfare or their good" (Deuteronomy 23:7)? And do you think that he who neglects the commandments of his God and comes to seek your welfare and the honor of your father has sent you comforters? Is it not for the sake of investigating and

Verse 4

:Madhu'im. Like Medhu's (Leviticus 6)
Halfway up to the groin. To the nakedness of their faces and backs (in 2 Samuel 9) it is written that their breasts were to their nakedness: like the nakedness of the Egyptians (Isaiah 20:4)

Verse 5

Verse 6

From Aram Naharim and from Aram Maacah. There were many Arams and this is Aram Maacah, Aram who lives in Maacah and from Aram who lives on the Euphrates River and Aram Zobah and Aram alone and the main nation and also the Ammonites who live in Ammon are called Ammonites and the main nation in other places and also the children of Esau in the land of Seir: in Edom

Verse 7

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Verse 8

Verse 9

Alone in the field. They divided their soldiers into two groups: the Ammonites in one camp at the entrance of the city against all Israel and the kings who were with them in another camp alone in the field behind Israel.

Verse 10

Verse 11

In the hand of Abisha. To Abishai, all the chronicles were written by Abisha and also by Abisha Kirin, except for those years that went out of the norm according to the Masoretic text, and therefore throughout this book, Abisha, all this book was written for the honor of David, and it is not his honor to call his sister's son Abishai, for I am also important as David, because my father is Jesse. Therefore throughout this book, Abisha and in the book of Samuel, Abishai alone is the one Abisha, and the rest of the people he gave to Abisha, and according to the Masoretic text, because that is how Jesse was, the father of his mother Zeruiah. :That she was his mother

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

And you will pour out the army commander. (In Samuel 29) It is written, "And you will pour out the army commander." Our sages interpreted it incorrectly, "You will pour out the army commander."
He was as tall as a raven, shedding blood like water.

Chapter 20

Verse 1

And it came to pass at the time of the year's end, when the grass was in the field for the horses to feed.

Verse 2

It contained a precious stone. In a
crown and it was on David's head. Some interpreters interpret it literally as David's head, and some wonder how his head was supported, and our scholars interpreted it as a levitating stone. And I heard in Narbonna that it was a custom in the land of Ishmael to place a king's crown from above on his head, and he sits opposite it from below on a throne, and what is written: And it was on David's head, which looked like it was on his head?

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Verse 3

Verse 4

And after that, there was a war in Gezer. What is missing here in this passage is written in Samuel (2 Samuel 21). And there was another war between the Philistines and Israel, and David and his servants went down with him and fought the Philistines.
And even this, because of David's honor, was not written here, for it is written there, and David fled, and it is written (there) that Ishbi was in Nob, which was born in the land of Rapha, and he girded himself with a new weapon, and he said to strike David. And if Abishai the son of Zeruiah had not helped him, he would have fallen by the hand of Ishbi. And because of that insult, they did not write Here
then Sibbec the Hashite smote Sefi the Rephaite. And in Samuel (Ibid.) it is written: Sefi the Rephaite, who was the brother of Goliath the Philistine, and the brother of Ishbi, who dwelt in Nob.

Verse 5

Elhanan the son of Jair was one of David's mighty men.
The bread of my brother Goliath the Gittite, and the wood of his spear like a weaver's lamp. Like that round wood with which a garment is tied during weaving, and Jonathan translated the same verse in Samuel, and David the son of Jesse killed the living of the house of Makkedah, a loaf of bread, and the solution will be like the forest of Lebanon, a measure against a measure. David, whose mother weaves a curtain for the Temple, will come in a weaver's lamp, and he will kill Goliath, whose wood of his spear is like a weaver's lamp. And why did they call Elhanan, who has mercy on God? And it seems that Goliath the Gittite is not one Goliath the Philistine, where they call Goliath the Philistine and one, since it is written above, then the Hashishite struck the Siphiwis of the Rephaim, and also below, it is written so, and also he will be born to Harpah, from a general that does not mention even in my brother Goliath the Harpah who is not from Nahami:

Verse 6

And there was a man of measure. An example of a man of measure (Numbers 13:32) meaning a great man and because he was so great that it was necessary to measure him, he was called a man of measure
and his fingers were six and six twenty-four. Twelve in hands and twelve in feet (in 2 Samuel 21:20) says twenty-four in number, meaning one on each side that could count and also that was his strength that could hold the sword with great strength in his hand. In the tractate of Berachot, it is interpreted as 33:19. It is written six and six twenty-four, and it is not written by Rahmaÿna, six and six, but it is said by Rahmaÿna, six and six, and it is written by Rahmaÿna, seven and five, and it is not written by Rahmaÿna, six and six, and it is not written by Rahmaÿna, seven and five, and it is not written by Rahmaÿna, six and six, and it is not written by Rahmaÿna, seven and five.
And four:

Chapter 21

Verse 1

And Satan stood against Israel. Although this parsha is not in honor of David, it was written here because it is said: At the end of the parsha, he built an altar, and the Lord answered him from heaven, and this is the honor of David.

Verse 2

Verse 3

Verse 4

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Verse 5

Census number: For example, and all your orders for all your numbers.
And all Israel was a thousand thousand and a hundred thousand. And Judah was four hundred and seventy thousand (in 2 Samuel 24:9) it is written eight hundred thousand and the men of Judah five hundred thousand, meaning that there were not so many of Israel as it is said here, but because the wrath was from God upon David, the number of all eight was not written there, and even Joab did not number all the tribes, as it is written, because the king's word was abominable to Joab. But here, because of David's honor, the number and account of eight is mentioned here, because it is his honor that such a heavy army was in his tribe, and it also proves, as I explained, that even though some of Israel were eight, their whole number was not written in Samuel, but here he wrote the whole number of eight, that is written here. And all Israel was written all, and it is clearly proven here before us, as it is written, Joab the son of Zeruiah began, and in Samuel 3 to number, and did not finish. And there was wrath upon Israel, and the number did not increase according to the number in the chronicles of King David (Lukman 27:24).

Verse 6

And Levi and Benjamin he did not count among them, etc. Joab knew that it would be a sin for the people to be struck down, therefore Joab said, "I can save these tribes from the Levite census. If David says, 'Why did you not count Levi?' I will answer him because they were not counted among the children of Israel" (Numbers 2:33). And he also says to Benjamin: "Were they not struck down at Peleg on the hill? If they are struck down now, what will be left for them?"

Verse 7

Verse 8

And now, please forgive the iniquity of your servant. This iniquity is full of two "W"s, that is, please forgive the complete iniquity that I have committed and the full D. are both in the reading and this is one of them and the second (in Psalms 51:7) is in the iniquity that I have committed, and as is explained in Leviticus 51:7, it is in the iniquity that I have committed, and as is explained in Leviticus 51:7, it is in the iniquity that I have committed, and as is explained in Leviticus 51:7, even a faithful among faithful, that he should not have one in transgression without knowing it (Father), and did he not know it except for his own benefit and the third, his iniquities will ensnare the wicked (Proverbs 8) his many iniquities and the fourth (in 2 Kings 7:9) we have found iniquity and now go and prophesy and tell the king's house: who said if we do not go and tell the king's house, it will be a great iniquity, for enemies will come upon them

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

I am very sorry. You say, "Choose the easiest of them." It is difficult for me and I am very sorry for him. A parable is told to a man who was told, "You are dead, and in which grave do you want to be buried with your father or mother?" He said to them, "Woe to the ears: 'This is what they hear:
Darkness, please, is in the hand of the Lord.' In a matter that is equal for all, rich and poor: for his mercy is great. Perhaps he will have mercy, but our enemies will not have mercy on us."

Verse 14

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Verse 15

Verse 16

And what is written (Joshua 5:13) And behold, a man stood before him with his sword drawn in his hand, etc. Joshua was standing behind him against his enemies, and an angel came to meet him, therefore he was astonished and said to him, "Are you for our enemies, or for our helpers? For you stand against me or against our enemies, to help them, and you also stand against them." But here, since he saw the sword of an angel that was stretched out over Jerusalem, he knew for himself that he had come to smite Israel.

Verse 17

And these are the sheep, what have they done? They are like those sheep that are brought to the slaughter, which cannot escape from the slaughter: for they are destined for the slaughter.

Verse 18

Verse 19

Verse 20

Hiding. From the angel to fulfill the verse (Isaiah 27): Go, my people, enter your rooms and shut your doors behind you. Hide yourself for a moment until the wrath passes by, and say (Exodus 12:22), "And you shall not go out, none of you."
:The key to his house until morning
And Arnan threshed the wheat. As he said before us, and the wheat for the offering, that it should not be scorned, and that it should be so.
:Teeth

Verse 21

Verse 22

Verse 23

And the threshing machines for trees. Sawmills in which the grain is threshed, as we have seen in the book of Aziya Dkirkasa:
The threshing machine is similar to a new threshing machine.

Verse 24

Verse 25

Six hundred shekels of gold. (And at the end of Samuel) it is written in silver fifty shekels. How did he take from each tribe fifty shekels, that is, six hundred shekels, so that all Israel would have a share in the altar?

Verse 26

Machine Translated by Google

Verse 27

And the Lord said to the angel, "Put your sword back into its sheath." And he put his sword back into its sheath. And the Lord said to the fish, "And it vomited out Jonah and his son."

Verse 28

At that time David saw that the Lord had answered him. This passage was not written in Samuel because of David's honor.
It is written here that he made an altar, and all the verses of this parsha are connected verse by verse as if it were all verse:

Verse 29

Moses' altar of burnt offering was still at that time on the high place at Gibeon.

Verse 30

And David could not. So when the same thing happened that the Blessed One commanded him to offer a sacrifice, David could not go before him to seek God, that is, before the altar at Gibeon: "For he was afraid because of the sword of
the angel of the Lord." And David went according to the words of the Lord and built an altar, and the Lord answered him.

Chapter 22

Verse 1

And David said, This is the house of the Lord God, and this is the altar of burnt offering for Israel. From henceforth, whosoever the Lord desired to offer an offering to him, he should go out and offer upon that altar.

Verse 2

To gather the converts. Converts who converted did not want to be forced to work in Israel as slaves, and so we find in Solomon, 2nd generation, and Solomon numbered, etc., and made of them a thousand bearers of burdens, etc., and it is further written, and all the people who remained of the Hittites, etc., 2nd verses (Lakman 21) and it is further written, and of the children of Israel, Solomon did not give slaves, etc. (ibid.)

Verse 3

For nails for the gate doors. Na'gal B'la
And for the joints. David prepared the iron that joins and holds the doors and gates in place.

Verse 4

And the Tyrians. With Hiram king of Tyre.

Verse 5

A young and tender man. Since even a man of twenty-two years is called a young man, it is written, and Joshua the son of Nun is not a young man. A And so on (Exodus 33) because Joshua did not reign after Moses for but twenty-eight years and lived for twenty-two years.
(In the year 31) [in the first year] when Israel was in the wilderness, the scripture testifies about him, and Joshua the son of Nun was a youth since he was 22 years old, therefore it was necessary to write that he was only 12 years old: when the king increased it above. He grew so much that
Solomon raised it to a hundred and twenty cubits, as it is written (in 1 Kings:6), and the hall was in front of the temple, etc.

Chapter 23

Machine Translated by Google

Verse 1

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Machine Translated by Google

Verse 16

Verse 17

Verse 18

Verse 19

Verse 20

Verse 21

Verse 22

Verse 23

Verse 24

Verse 25

Verse 26

Verse 27

These are the numbers of the sons of Levi from twenty years old and upward. That is, it was then that David established these divisions when Solomon his son came to be his attendants.

Verse 28

For their standing is with the sons of Aaron, etc. An example, and they will accompany you
and will cut and purify everything holy. If the house and its vessels are defiled, they will be appointed to purify it, as we find in Hezekiah, as it is written (Lekman 2:29). And the Levites received to bring out to the Kidron Valley, and it is written: 'And they began on the first of the first month to sanctify, etc.

Verse 29

Machine Translated by Google

Verse 30

Verse 31

And for all the offerings, there is an offering to the Lord for the Sabbaths and the New Moons. Solution: They will be in charge of the chambers and also of the chamber of the Lamb House where the sacrifices are made. And they will bring to the priests always every day in number what is needed every day, whether on weekdays or on Sabbaths and on the New Moons and on the feasts that are added to the regular. All these will bring in number according to the law and also assist the priests in stripping the sacrifice. And so we find in Hezekiah only: "The priests were few and could not strip all the burnt offerings, and their brothers the Levites, etc.

Chapter 24

Verse 1

And the sons of Aaron. These are the sons of Aaron and Gomer according to their divisions.

Verse 2

And Nadab and Abihu died, etc. And they had no sons, because they had no sons, so Eleazar and Ithamar served in their place. But if Nadab and Abihu had sons, they would have preceded Eleazar and Ithamar in the high priesthood, as we find (in Ezra 3) because Jehozadak was the father of Joshua, and Jehozadak and Ezra were sons of Seraiah, as it is written (above 8), and Seraiah begot Jehozadak, and in Ezra (5) it is written, Ezra was the son of Seraiah, and Jehozadak went into exile to Babylon. And when they went up from Babylon, Joshua went up and served, and Ezra did not serve, because Jehozadak was the eldest and preceded his eldest brothers, as it is written in the prophecy of Haggai (7): Jehozadak the son of Jehozadak the high priest.

Verse 3

And Ahimelech of the sons of Ithamar. This is Ahimelech the son of Abiathar, as it is written next to (24:6) And Shemaiah wrote them: And Ahimelech the son of Abiathar

Verse 4

And they divided the sons of Eleazar into sixteen heads of fathers' houses. Beginning at the tabernacle of Shiloh, there were not twenty-one, sixteen of the eight of Eleazar and eight of Ithamar, as is explained in the Taanit Synopsis. And when David saw that there were many heads of the mighty men for Eleazar, their portion was for each watch, and for each watch of Eleazar for two years, and he placed them on sixteen watches, and on the watch of the sons of Ithamar, he placed them on a watch-stand as at first on eight watches, and so it is proved that next to the house of the fathers, one Ahaz for Eleazar and one Ahaz for Ithamar, that is, as a percent for a watch-stand in the tabernacle. In the same way, David now placed them in the Temple.

Verse 5

And they will share the fates with each other. Whose fate will fall to be first or second or third or fourth: and so on for all.

Verse 6

And Shemaiah wrote them down. That they might remember who was first and who was second, and so on, all of them.

Verse 7

Verse 8

Machine Translated by Google

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

These are the ones you commanded to serve. Those who are listed here were the commanders of the guards, and their command over the guards was:

Chapter 25

Verse 1

And David and the captains of the army were separated for work. To the
singer of the song: To the sons of Asaph, etc. Of all the Levites, he did not separate the
sons of Asaph, Heman, and Jeduthun, the prophets. When they played on these musical instruments, they would prophesy, for
example: "By Elisha, bring me a harp, and he was like a harpist playing, and the hand of the Lord was upon him, and their number
was men of skill." That is, the twenty-four guards on the twenty-four guards were the sons of Asaph, six of Jeduthun, and fourteen of
Heman. Therefore, the twenty-four below included the number of all of them as written. And their number was
With their brothers and sisters:

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Verse 2

Verse 3

And Mattathiahu six. And you will find but five. His wife was carrying Shemai and he saw in the Holy Spirit that he too would be the head of her guard. Therefore he said six and this is what is said before us. This is the tenth Shemai, the poet (in the holiness of the creator of the interpretation of the Shekels) who was established by the poet (in the holiness of the creator of the interpretation of the Shekels) was written from his womb to be entrusted with the holy guard by their father Jehudun. An example by him was held (Nehemiah 3:8) by the prophet on thanksgiving and praise. They would play the harp, hymns of praise and hallelujah hymns. And it was Predictive:

Verse 4

And he helped me. One name is:

Verse 5

The king saw the words of God and lifted up a horn. The horn of prophecy that prophesies to the king is an example and lifted up a horn: Messiah (1 Samuel 2:10)
And God gave to Heman. That is, if God had not given him sons, it is impossible that he had fourteen sons and three daughters, and all of them were worthy to be chiefs of the guards. (Ruth 4:10) And God gave her conception and she bore a son. If this gift had not been from God, it would not have been possible for Boaz, who was old, to give birth, and so the Lord showed him the whole earth (Deuteronomy 22). If it had not been from God, it would not have been worthy to look so far away.

Verse 6

Verse 7

All who understand. In the matter of poetry, it falls to say understand, as it is written: "Understand with a disciple and Kenaniah, the leader of the Levites: In burdens he will go forth in burdens, because he understands."

Verse 8

And they cast lots for guard versus guard. The solution for guard versus guard and the example above (16): And He went from tent to tent and from tabernacle to tabernacle, the solution for guard versus guard.
As small as great, understanding with a student. Solution: They cast lots on the shifts, one against the other, shift versus shift, as small as great, from the rabbi with a student. Everyone was equal in this, whoever gets the first lot, if the smallest one, he will be first, and if the last one, he will be last. And so on, everyone, whether understanding or student, small or great, and these shifts of the Levites follow the shifts of the priests. For whoever gets the first lot, the first shift is with the shift of Jehoiarib the priest: and for whoever gets the second lot, he and his shift are with the shift of Jedaiah the priest.

Verse 9

And the first lot came out to Asaph, to Joseph, his first son.
Gedaliah II: Gedaliah is the firstborn of Jeduthun.
And his brothers and sons twelve, etc. Solution: For each ward and ward, there will be twelve Levites, since they were all Rafahs, and when you divide them into twenty-four parts, each part will be twelve Levites, and these are his brothers and sons, which are attributed to Joseph and Gedaliah, and since in one verse both are mentioned, it is written alone once, he and his sons, his brothers, and all his brothers and their brothers, which in the case of not his brothers in reality, but one group, reads: brothers (Rudier Shaphat) in the Ashkenazic Bible.

Verse 10

Machine Translated by Google

The third is remembered. The firstborn is Asaf.

Verse 11

The fourth of Izri. The second of Jeduthun.

Verse 12

The fifth: Netanyahu. The third of Assaf. Thus fate fell from one to the other.

Chapter 26

Verse 1

For divisions for gates. God forbid, they do not return except against smooth gates, and again they cast lots: Who is for this gate, and who is for the gate after that, it is explained that
Lekman is for the Karchim, Shalmiahu son of Korah, from the sons of Asaph. And the example above, and Shalom son of Korah, etc. (above: 1:9)

Verse 2

Verse 3

Verse 4

Verse 5

"For God blessed them." As it is said (above 13): "And the Lord blessed the house of Obed Edom, and

Verse 6

The governors were by their father's house. The solution of those governors was by their father and an example at the end of Daniel: And the governor ruled a great government

Verse 7

Verse 8

A man of valor. Not in strength or in war, but as a person who is said to be important by someone, and so is Boaz: We know him to be a man of valor (Ruth 3:2).

Verse 9

Verse 10

Machine Translated by Google

Verse 11

Verse 12

Guards against their brothers. Chiefs of the 24 Guards

Verse 13

And they cast lots, both small and great, for the house of their fathers, for each gate. Whose gate shall come in, and whose gate shall come in: for the east, for the west, for the north, for the south, and for all the gates that are in the way.

Verse 14

Verse 15

Verse 16

Verse 17

And the place called Asufim.

Verse 18

Years: Farber. And it is clear in the verse that Rava always said Farber towards Bar.

Verse 19

Verse 20

And the Levites were to live over the treasures, etc. He was in charge of the money from which offerings were purchased for the house of God, such as holy offerings.

Verse 21

The sons of Laden: Laden the Gershonite had the head of the patriarchs, Jehiel, the aforementioned Laden.

Verse 22

And Joel his brother. Jehiel's brother, as it is written above, Jehiel, and Zetam, and Joel, were over the

treasures of the house of the Lord. There were many treasures in the treasury, every treasure and treasure for its maintenance, and every one
And one was appointed one:

Verse 23

Verse 24

And Shebuel the son of Gershom the son of Moses, we will say about the treasures. Likewise, we will say about one of the treasures of the help: And some commentators say about the treasures, all the Amarchals were under him.

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Verse 25

Verse 26

Verse 27

Verse 28

Verse 29

To Izhar Chananiahu and his sons for the outside work. Work that is done outside the city in the forests and in the mountains: and to cut cedars, and to hew stones, and to plow the field of the sanctuary.

Verse 30

To the Hebronites, Hashabiah. For all the work of the Lord, they are overseers over those who would do the work of the Lord.
:Beyond the Jordan
And for the king's service. They are also appointed over the king's possessions, the king's treasures, and so before us for all: the word of God and the word of the king.

Verse 31

In the year 40, etc.: And all these accounts in the year 40 were

Chapter 27

Verse 1

For all the divisions. All this was from the beginning of his reign onwards. And by the way, as it is said in the book of Levites: And it goes: Who were the princes of David's division?
The coming and going of a month for all the months of the year. Israel was divided into twelve parts, and each part served the king for a month, and the king gave them their expenses, as it is written in the Book of Kings. And Solomon had twelve officers over all Israel, and they provided for the king and his household, and they were ready to fight his war and for all his work in this month. And all this was the beginning of his kingdom.
Twenty-four thousand. Although Israel was more than twelve thousand times twenty-four thousand, David chose only the mighty men and the wealthy of the people who could leave their business and engage in the king's business. But the poor of the people who needed to support themselves: David did not take

Verse 2

Verse 3

The head of all the captains of the armies. Ishbaal was of the sons of Perez, and he was the head of all the twelve captains of the armies, and according to
Who was of the sons of Peretz, and of David the chief:

Verse 4

Machine Translated by Google

And the governor's staff: His dispute with those who help him and staffs

Verse 5

The third commander of the army. Because of the honor of Benaiah, he was called commander of the army more than the rest, except for the seven who were from the sons of Perez, who were called head, as it is written head over all the commanders of the armies, because of the honor of David: who was from the sons of Perez, like him the
priest head. He was head and 11 who was high priest and not so, for Zadok and Abiathar were high priests:

Verse 6

"The mighty one of the thirty. As it is written above, he is honorable among the thirty, and so on."

Verse 7

The fourth was Asahel, Joab's brother, and Zebadiah his son succeeded him. After all, Asahel was killed at the beginning of his reign: when Abner killed him (2 Samuel 2), and Natan Zebadiah his son succeeded him in his place because of his disagreement.

Verse 8

The minister whose essence has shone. The sun.

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

And about the tribes of Israel. We have already mentioned the chiefs of the dispute concerning David, and now we will tell you who were the chiefs of the tribes of Israel: the chief of each tribe.

Verse 17

Machine Translated by Google

Verse 18

Verse 19

Verse 20

Verse 21

Verse 22

Verse 23

And David did not take their number from twenty years old and under. Solution We have already said that Israel was numbered and divided into divisions, and also the Levites were numbered and assigned to their work, and all those numbered were not numbered
less than twenty years old: as the stars of heaven. Just as no one can number the stars of heaven, so no one can number them.

Verse 24

And not a bride. Solution And I tell you again, didn't Joab start another time to number the people above twenty and not a bride?

And there was wrath upon Israel. From that little bit of fat there was wrath upon Israel, because it came to his mind to number all Israel, to go beyond the verse, "If a man can number the dust of the earth, etc." (Genesis 13:16) and to go beyond the verse, "Look up now to heaven, etc." (Ibid. 15)
And the number did not increase. Solution: Although I say that he began to number and did not finish and did not count, but only a little, because the number listed in the Book of Samuel did not increase as the number listed here (Badah here) one thousand thousands and one hundred thousand and Judah four hundred and seventy thousand and in Samuel (the end) eight hundred thousand and Judah five hundred thousand and two numbers were twice from the first in Samuel and the first here, but this is how the number did not increase as the number of the Lord, because the same number eight was not written in Samuel, but only a little of the number because of the sorrow and mourning that were afflicted, even though a little over them, and here because of the honor of David, even if the number was more, they would have said so, since it would have meant that he was not angry with a large number of Israel for nothing, and also because of his honor, who were all his slaves as one man. Israel, after all, is already :one

Verse 25

And about the king's treasures. Treasures of silver and gold, all this speaks of David's greatness, and even who was in charge of his donkeys:
And on the treasures of the field. And on what grows in the field, the crops of wine and oil and all kinds of food and drink:

In the cities: For the five cities and the five king's cities and their towers

Verse 26

And for those who work in the field to work the land. To plow the land.
Ezri son of Kaluv was in charge of this, and he gave them cattle and all the tools for plowing.

Verse 27

Machine Translated by Google

And on the vineyards: To thresh and to sing the songs of the vineyards

And on the vineyards. He is the treasure of wine.

Verse 28

And about the olives. Let us load and harvest.

Verse 29

And about the cattle that herd in Sharon. The Sharonites are knowledgeable about them.

Verse 30

Ishmael: The one who knows best is a camel trader.

Verse 31

And the stranger shall feed the flock. For the stranger dwells in tents in the field; therefore he shall feed his flock.

Verse 32

And Jehiel the son of Hachmoni with the king's sons. Magdalen and their craftsman taught them culture.

Verse 33

And Hushai the Archi is evil to the king. Shushabin Kiryat Targum Kirita Darchi, and Midrash Rabbah When David sinned with Bathsheba, he asked Hushai the Archi if he would repent, whether the Holy One, blessed be He, would accept his repentance and give him a reprieve for his sin, and He said to him, Yes, for his companion, whom he had wronged, Deshimon's translation: Shushabinya (Judges 14:20).

Verse 34

And after Ahithophel. After he died, David took Jehoiada and Abiathar in his place.

Chapter 28

Verse 1

And David gathered all the princes of Israel. These are the princes, princes of the tribes, as it is written (above 27) and of the tribes of Israel: for the Reubenites: and

the princes of the divisions. These are the twelve divisions of the king (above 27) and the children of Israel by their number, and the princes of thousands. As it is written above

And the ministers of the hundreds. Their policemen

And the governors of all the king's property and livestock. Those mentioned above about the king's treasures and the vineyards and the olive groves and the livestock were the governors who were over the cattle and the camels and the flocks and every kind of livestock called: livestock, as it is written: "I had a great number of cattle and flocks, and I had a great number of cattle and flocks."

Verse 2

Verse 3

Verse 4

Machine Translated by Google

Verse 5

Verse 6

Verse 7

Verse 8

All Israel: As a stranger and as a citizen,
and in the hearing of our God. You all stand before our God as an example today before the Lord your God. And the king stood by the pillar that was before the Lord (2 Kings 23:3). Keep and seek all the commandments of the Lord your God.
This he said to all Israel together, but to Solomon he said before all Israel: and serve him.

Verse 9

With a whole heart. With a whole heart it is not said that there will be two hearts, but with a whole heart that you will have but one heart for our Father in heaven. And so the psalmist (in the holy hymn of the Sunday of the Lord) established two hearts for you as one for each other, and its example (1 Kings 8:61) And let your hearts be whole with the Lord our God, whole. It is not written but whole, all their two hearts shall be one heart, and so it is explained in the Book of Genesis, and let your hearts be full, after you have passed through it (Genesis 18:5) teaching that the angels have but one heart, and also for the future: In the future it will be so, as it is written, “Give your hearts to the Lord” (Psalms 48:14) because the Lord searches all hearts. Here it falls to say hearts, all hearts, whether good or bad.

:bad
And every creature understands thoughts. In the Book of Genesis, we read that before a creature was created, God understood what man would
think: "If you seek Him, He will find you." Therefore I say (above) and seek all the commandments of the
He will abandon you forever. He will abandon you. It is not written here, but He will abandon you, which is harder than He forsakes you: (Isaiah 19:19), and the Lord has abandoned His altar (Lamentations 2:11).

Verse 10

For the Lord has chosen you to build a house for a sanctuary. Not to build for Him to dwell in, for heaven and the heaven of heavens cannot contain it, but for a sanctuary for the sake of the ark, which is called the sanctuary, as it is written (Numbers 10): And the Kohathites, the bearers of the sanctuary, carried the ark, and He did not choose you because you were better than other people, but for His sake and for His mercy. Therefore be strong and do it.

Verse 11

The pattern of the hall. They made it long, wide, and high, as it is written (1 Kings 6:3), and the hall was in front of the temple: "The house, and the
And its treasury. A place where the sacred treasures are kept.

Verse 12

Who was in the spirit with him. When Samuel the seer showed him, as it is written, "They are the ones who founded David and Samuel the seer, and our rabbis said, 'And he asked and said, "Where are Samuel and David?" And he said, "Behold, the children of Ramah are
engaged in the building of the world, which is the Lord's." And he taught him at that time what no experienced student can learn in several years:
Around the treasures of the house of God and the treasures of the holy things. And it does not explain which of the holy things David and the heads of the patriarchs dedicated in that chapter were in charge of him until the temple was built: but these treasures were always there as long as the building existed.

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Verse 13

And to the divisions of the priests and Levites. Who divided the twenty-four shifts as above, all this he delivered to him: And to all the vessels of the service of the house of the Lord. What is the weight and how much of each vessel and vessel, as explained.

Verse 14

Gold by weight: Gold for all tools and work. And for all silver tools by weight.

Verse 15

And their lamps were of gold. The weight for each lamp was the weight of the lampstand and the lampstand. For he made ten lamps according to the work of the lampstand and the lampstand. And the weight of the utensils for the work of the lampstand, its tongs and its snuffers, and also the weight of the lampstand and the lampstand.

Verse 16

The sheaf of the system. To make the sheaf of showbread on it by weight, and by weight: for ten sheafs of gold he made in the temple, and by weight of silver for the sheafs with which the offerings are spread out, and by weight: the forks and the basins.

Verse 17

And for the gold kupfers by weight. Kupfers of serving vessels to wipe the blood from them with vessels, and an example in the first verse of the book of Deva: "He who is a scribe, he made atonement for his hands with the garment of his friends, and every atonement is a purification and purification."

Verse 18

: Refined gold. Like refined silver: And for the chariot form. They are the cherubim on which the Shekhinah rides.
For the horsemen. That is, those who spread out and cover the ark, as it is said: "And the cherubim spread out their wings" (Exodus 25:20).

Verse 19

Everything is written. Solution Everything is written Order him the sum of the weight and weight of each vessel and vessel Samuel the seer:

All the crafts of the pattern. The pattern of the house is wise and skillful, like the pattern of length, width, and height. And all this Samuel demanded from the Torah in the Holy Spirit, as we have learned. The Temple Mount was five hundred cubits by five hundred cubits (Ibid. 27). He demanded that the length of the courtyard be one hundred cubits and the width fifty by fifty, fifty times fifty, that is, twenty-five hundred cubits. They were cut into five strips to be five hundred by five hundred. And it is founded on the removal of the keruvetz of the Sabbath of Hanukkah, which begins with Manasseh and Ephraim and Ephraim and Manasseh: And all this Samuel demanded in the Holy Spirit and taught David thus:

Verse 20

Be strong and courageous. So that your kingdom may be established as the Holy One, the Blessed One, promised you (above 28) and I have prepared his kingdom for you: "Forever, if he is strong to do my commandments and to do them,

Verse 21

And here are the divisions of the priests and Levites for all the work of the house of God with you in all the work. That is, I have organized everything, arranged, and appointed divisions and workers for you, and you are not to delay, but to build the house immediately.
And the ministers: Those in charge of the workers and their police.
And all the people shall do according to all thy words.

Chapter 29

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Verse 1

Solomon: I have one son, etc. Even if there were a hundred, it would not be enough for him to build, and he is still a young and tender boy. And the work is great. And if you say, "You will make this house smaller," it is impossible, for it is not for man, but for the Lord, the great and awesome God, whom heaven and the heaven of heavens cannot contain. And yet do not rush to build such a great house, for I have prepared with all my might for the house of God the gold for gold and the silver for silver, etc. Therefore, you do not have such a great trouble.

Verse 2

Onyx stones and marbles. For example, the Tabernacle had onyx stones and marbles, etc. (Exodus 29): Onyx stones, onyx stones, and all precious stones. To be given in the walls of gold and silver vessels: Marble stones. For the pillars, for the pillars, and for the floor.

Verse 3

And I desired more in the house of my God. Solution: I have a special power: I have gathered for myself a collection of gold and silver, as it is interpreted before us.

Verse 4

Refined: White is often used to whiten the walls of a house. And no one can whiten anything with silver or gold unless it is refined:

Verse 5

For gold, for gold, and for silver, for silver, and for all manner of work. And I gave it into the hands of cunning men, and this is what I have prepared for the temple. And although I have gathered all this, and who among you is willing to fulfill my hand today to the Lord, to bring gold and silver, and all things for the building, let every man whose heart is willing bring a gift and a garland (Exodus 35:22)
For the filling. The example and the filling of the hand of Aaron and the hand of his sons (Ibid. 29) and its translation and the offering of Aaron's sacrifice

Verse 6

And the chiefs of the fathers, etc., volunteered. Those who are written above about the tribe of Israel, etc., and it is written above: (26) And the children of Israel, according to their number, the heads of the fathers, etc., and the chiefs of the king's work. And also the chiefs of the work of the king's land, and over the work of the king's vineyards, etc., as above.

Verse 7

And the messengers were many. Commander of the Belaz

Verse 8

And they gave it to the treasury of the house of the Lord by the hand of Jehiel the Gershonite. He was the ruler over the treasures, as above (26): 'The sons of Jehiel were Zetham and Joel his brother over the treasures of the house of the Lord.'

Verse 9

With a whole heart. They gave with one heart, willingly, and not with two hearts. There is a person who gives of his own accord, not with a willing heart, or who is ashamed of others, and he is called two hearts. But these are willingly: They all gave, and King David also rejoiced with great joy. And you should not say, "They are like them, and not more than all of them." For this reason, he said, "And King David rejoiced, etc., more than all of them, because he was the one who did the deed." For example, (Judges 5:5) The mountains poured down water from the presence of the Lord. This is Sinai more than all of them, because the Lord descended on it in fire (Exodus 19:18).

Verse 10

And David blessed the Lord in the sight of all the assembly. The assembly, as it is said above (28), gathered together and blessed them: for their willing service.

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And David said, Blessed art thou, O Lord, the God of our father Israel. Therefore, he mentioned Israel more than Abraham: and Isaac, because Jacob also vowed, as it is written, And Jacob vowed a vow unto our father Israel (Genesis 28:20). Israel the father, and also in Genesis Rabbah it is expressly stated thus, I, David, and my people, have vowed, like Israel the father, and all who vow must mention in their vows, Israel, and so was the vow made to the knight of Jacob (Psalms 33:30) from everlasting to everlasting. David said, One stranger was Jethro among six hundred thousand, and he said, Blessed be the Lord, who hath saved you. This is a great reproach to all Israel. And I continue to bless the Blessed One more:

Verse 11

To you, O Lord, the greatness. He gave praise to the Holy One, who gave him so much to gather such wealth for the building of the Temple, and it is written above: He will build a house and appoint you over it, O Lord, for the sake of your servant (and your dog). You have done all the greatness, and also the greatness falls on the building of the Temple, as it is written (above 22) and the house to be built for the Lord: to magnify above.

To you, O Lord, is greatness. Even though I have gathered all this wealth for the building of the Temple called Greatness: You have given me all this greatness.

And the strength. You gave me strength to fight with the enemies of Israel and to despise their spoils before me to build the house, as above. After he fought with all his enemies and defeated them, it is written (above 18). King David also dedicated them And finished:

And the glory. All these praises are for the fact that the Holy One, the Blessed One, gave him the power to gather wealth for the building in the second place called the glory, as it is written (Isaiah 60:13) for the glory of a holy place, and also above (22) it is written for the name: and the glory:

and the eternity. The Holy One, the Blessed One, gave him the victory to deprive the idolaters of their spoils for the purpose of the building, for all is in heaven. Even over what is in heaven you rule, much more over what is on earth: therefore you can give greatness to whom you will.

:And in the land. I will rest there, where the verse ends and is translated above, as I have interpreted to you, the Lord is the kingdom and the one who is exalted above all. The solution is that if a king gives his servant one power and government in the kingdom, then the minister is his servant wherever he is, but the kingdom does not belong to a king, and he whose kingdom is not his servant who governs, but his God, blessed be he, is the servant appointed to govern, and also his kingdom is his acotria, and therefore it is written to you, the Lord is the kingdom and the one who is exalted above them, even the Reish of Gergotha from the heavens, and he also interpreted it, and the one who is exalted above all, when we understand that we have praised you with all the confessions and you have no other praise, it is still nothing, that the most excellent stands at the head of the praises, and likewise when David finished all his praises in the Psalms, he begins the last psalm, "Sing to the Lord a new song, and new things are as if we had never praised him before." Thus according to me, Rabbi Elazar ben Rabbi, meaning all the praise: Meir ben Rabbi Yitzchak of Orleans, and also in the celebration of Jerusalem, as it seems to me.

Verse 12

And the wealth of honor is from before you. From your hand, and honor falls on wealth, as it is written: "In this is silver, in this is gold," etc. (Nahum 2:10) and as it is from our fathers, He made all this honor (Genesis 33), that is, "All the wealth that I have acquired is from you, because you rule over all, and in your hand is power and might, etc."

Verse 13

And now, our God, we thank you for sharing your goodness with us.

Verse 14

And who am I and who are my people that we have no strength to volunteer. That we have pushed ourselves to volunteer so much in this: the charity and not from our own but from you, everything, and you have divided a little for us and from your own hand we have given you. And what you have given us from your own hand we have given you a little, a noun with a strong meaning instead of a second noun: we have given you

Verse 15

For we are strangers before you. We have no portion or inheritance in the land, nor do we have any possession, except to dwell in it. Example: For you are strangers and residents with me (Leviticus 25:23)
Like all our ancestors. A man who has sons and lands sells all the lands and if his sons come to live in that land for days and years, they are called immigrants and residents, but our ancestors were guests and so on.

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David said, "We are not like that, but both we and our ancestors are all strangers and residents in the world, as it is written: "The heavens are yours, the earth is yours, the world and its fullness you have founded" (Psalms 59:12). "As the shadow of our days on the earth." It is explained in the Midrash Ecclesiastes, "And not as the shadow of a tree, nor as the blooming bird that casts shade, but as the shadow of the wings of the bee, which has wings and does not have a For days and years or for one hour, casts a shadow shadow."

And there is no hope. There is no one who has hope who will not die.

Verse 16

Which we prepared. For example, which we brought.

Verse 17

And I know, my God, that You test the heart. You test those who have two hearts, one for good and one for evil, and You will accept the upright.

And You will accept a good heart and an upright heart. And I know that in the integrity of my heart I have served for the good of my heart to the heart of the first, in volunteering all these, and from Your people who volunteered, I am knowledgeable and know: And concerning others, I know only what I saw that they volunteered with joy, I say, and now with Your people who are here, I saw with joy to volunteer for You. That is, I saw that they rejoiced in their volunteering, and I do not know: whether it was from the will of their hearts, as it is written, and the people rejoiced at their volunteering, who are here. Those who are here are those who are written above, and David gathered all the princes of Israel, etc. But all the wealthy of Israel who were in every city were not found here, and therefore, O Lord of the world, the almsgiving was diminished, for if the rest of all Israel were here, then the almsgiving would have increased.

Verse 18

Keep this forever. Remember this almsgiving for us, a great commandment and for righteousness, to create thoughts of the heart with You. For You create both their hearts and their thoughts for good and are converted to Him, for You are the examiner of the heart and the judge.

And prepare their heart for you. Let their heart be complete, so that their heart may be one with you. And so shall you interpret.

Verse 19

And to Solomon my son, give him a whole heart. To prepare his heart to be whole with his God, to keep his commandments, etc. And so he asked: Solomon, may the Lord our God be with us until your heart be whole (1 Kings 8) and to build the capital which I have prepared. And now, since I have prepared and appointed everything, it will be easy for Solomon to build, provided that your hand is with him.

Verse 20

And David said to all the people, "Moseb is on the right hand of the Lord." And David gathered all the leaders and the people together.

Please bless the Lord your God. The God of your fathers is not said, but your God, not the God of their fathers. Therefore it is said, "Bless the Lord your God." And they said, "Our God, and the God of our fathers." And for this reason: And all the congregation blessed the Lord, the God of their fathers, out of the pleasure of the Lord and because of His holiness.

Verse 21

The next day. That day of this council that David spoke all his words because that day was not

They had leisure because when they left the assembly, they were busy buying animals for sacrifices until night and the next day: "And they offered sacrifices to the Lord, and so on."

A thousand bulls, etc. A thousand sheep, and their offspring, for example, five rams, five he-goats, etc. (Numbers 7:17) One lesson for everyone

And sacrifices to Rabbi. This is the way the Bible speaks when it speaks in years and in Deuteronomy, it places the first until the end and interprets the last immediately, and so on, and Laban came into Jacob's tent until and came into Rachel's tent, and has it not already been said, and Laban came into Jacob's tent, that is, Rachel's tent (Genesis 31:33), but it does not find a reference to the last mothers, and again it interprets the first, and he went out of Leah's tent first, and he came into Rachel's tent, from Leah's tent he went to Rachel's tent, since other things need to be said about this, and Rachel took, etc., and again it is not wrong to say, and in the tent of both mothers, and it does not find any reference to the sacrifices.

Others:

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Verse 22

And they ate and drank, etc. On that day, etc., and if he had said, "And they offered sacrifices to the Lord," he would have interrupted the sacrifices and burnt offerings with other words, and in order not to interrupt, he did not say them immediately, but waited until the end and said, "And they offered sacrifices in abundance, and they ate and drank," and so on, many examples, and they ate and drank before the Lord: Example: And Jethro, Moses' son-in-law, took Gomer (Exodus 9:11).

And they made Solomon the son of David king again. They had already made him king once, as it is written in Kings (1 Kings 1). And Zadok the priest took Keren and Gomer. It is explicitly stated in the laws of a king (son of a king) that he is not anointed: And why did they anoint Solomon? David commanded to anoint him in order to take out of the number of Adonijah's assistants to make him king, and he anointed him to the Lord to be governor. From the language of Negido, a translation of the word "Mishko" and from the name of "who will go out before them and who will come before them and who will bring them out and who will bring them in" (Numbers 27:17): and Zadok to be priest. According to Abiathar anointed Adonijah

Verse 23

And Solomon sat on the throne of the Lord as king. Here it is wrong to say king on the throne of the Lord, because the throne of the Lord is to make whoever He wills king over it, and in the Midrash it is explained that his throne was full like the moon on the fifteenth day of the month, because from Abraham to Solomon there were fifteen generations: Abraham, Isaac, Jacob, Judah, Peretz, Hezron, Ram, Aminadab, Nahash, and Solomon, Boaz, Obad, Jesse, David, Solomon. And this is what is written: His throne is like the sun before me (Psalms 59:37), which never fails. And if you want to liken it to the moon, it will be like the moon, a dwelling place for the future to come. From Solomon onwards, the kings diminished in their greatness like a moon that fails, and it goes on until Zedekiah, and the eyes of Zedekiah:

And all Israel obeyed him. Immediately, what is not so with Saul, as it is written (1 Samuel 10:27) and the sons of Belial said: How can this man save us? And David did not reign from the beginning, but in Hebron seven years.

Verse 24

And all the princes and the mighty men. Which is not so in Adoniah, as it is written in Kings (1 Kings 1): And the mighty men that David had were not with Adoniah.

And all the sons of King David also gave their hand. Which is not so with Adonijah, who did not put their hand under him.

They gave a hand. They gave faith to Solomon to serve him with a whole heart.

Verse 25

And he gave him majesty. Solution He gave him the grace of a kingdom, an example, and you gave your glory to him (Numbers 27:20). All said this was a good thing, and in Daniel it is written, and he stood in his place, despised, and they did not give him majesty: kingdom.

Verse 26

Verse 27

Verse 28

Verse 29

And the first acts of King David. What happened to David from beginning to end: They are written in the words of Samuel. In the book of Samuel and in the words of Gad. In the act of the plague and for the honor of the king, he tells and reminds us to tell the whole story of the greatness of the king: it is written here and in other places, and so is Mordecai in the book of the chronicles of the kings of Media and Persia.

Verse 30

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And the times that passed over him. Times of trouble that passed over him, and David said (Psalms 31:16): My times are in your hand: deliver me from the hand of my enemies and my persecutors.

And upon Israel. At times that passed over Israel and all the kingdoms of the

lands. Which came upon Israel, an example in Samuel (1 Samuel 7): And the Lord thundered with a great voice against the Philistines and against Jehoshaphat, etc., and also in Jehoshaphat (4 Samuel 2:20), and when they began to sing and praise the Lord, etc., and also in Sennacherib (Isaiah 37:36), and they arose in the morning, and behold, they were all dead corpses.